UNITED CHURCH HERALD

PACIFIC SCHOOL OF RELIGION

VOL. 3, NO. 17 SEPTEMBER 22, 1960

A SUMMER OF WORK, WORSHIP AND STUDY

Page 12

Education for the Christian Life

EDWARD A. POWERS

FROM THE CO-PRESIDENTS' VIEWPOINT

One of the best illustrations of the delicate discernment and balanced judgment that marked the mind of the 700 delegates to the General Synod at Cleveland was to be found in their reaction to proposals to amend paragraph 2 of the Preamble and a clause in paragraph 21 of the Constitution proper.

Where the Preamble says that the United Church "claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers," it was proposed to delete the reference to "the ancient creeds" and substitute therefor the words "the New Testament."

Where paragraph 21 affirms the right of each local church "to formulate its own covenants and confessions of faith," it was proposed to add a conditional clause something to this effect, "so long as these are in accord with the ancient creeds and confessions."

It was like skating on thin ice to oppose substitution of "the New Testament" for "the ancient creeds" since at first glance that could seem as shocking as to aver that one is not against sin. On that point it was not difficult, however, to have the delegates note that the Preamble in an earlier sentence had already acknowledged "the word of God in the Scriptures" and had therefore made adequate reference to the New Testament as part of those Scriptures.

I myself would have regretted the adoption of either of the proposed amendments. It is easy to understand, in the light of early Separatist and Puritan experience under the pressures of an authoritarian church, a still lingering echo of aversion to "the ancient creeds." But it would be sheer nonsense for any Christian fellowship to deny its indebtedness to the ancient creeds since those creeds have an indelible place in what a great scholar designated in the title of a book as "the continuity of Christian thought."

Moreover, whatever reservations we may have in our day with regard to any of the specific formulations of those ancient creeds, we must not forget that for the devout men who formulated those creeds and the equally devout who accepted and used them in other days they were—before they ever came to be used as tests of faith—a means by which Christians gave testimony to their faith in the setting of the questions and the heresies of their times.

The proposal to amend paragraph 21 was made by an Evangelical and Reformed delegate—one of the finest, most capable and broad-minded leaders in that constituency. I feel certain that I understand the concern that moved him to propose his amendment. I am utterly sympathetic with that concern. But, as delegates to Cleveland will recall, while I did not speak in opposition to the proposed amendment to the Preamble I did speak in opposition to an amendment to paragraph 21 even though it was proposed by one of my own Evangelical and Reformed constituency.

I opposed that proposal for a number of reasons. For one thing, I felt so great an indebtedness to Dr. Frederick M. Meek for his leadership in the drafting of paragraphs 20-22 that I would have regretted any substantial change in these paragraphs made in Dr. Meek's absence due to illness. More fundamental, to have amended as proposed that clause in paragraph 21 would have been, in my judgment, to contravene the spirit of a provision of the *Basis of Union* that any statement of faith should be "not a test, but a testimony, of faith"; and by imposing the conditional clause proposed we would have been casting a connotation of legislative restraint around a local church's effort to testify to its faith in any covenant or confession it might choose to adopt.

What really made it not only necessary but, for me, easy to oppose this proposed amendment was my profound conviction that we have otherwise a solid and adequate theological foundation for life and thought and work in the United Church of Christ. That foundation is to be discerned in two places—in paragraph 2 of the Preamble of the Constitution and in the Statement of Faith approved in 1959.

The Preamble paragraph links the United Church with Christ as the head of the church, with the whole Christian church throughout all the world, with the Bible and the continuing guidance and power of the Holy Spirit, with the ancient creeds and the Reformation confessions, and with the two Christian sacraments universally recognized by the followers of Christ.

And if anyone asks me, What does the United Church believe? I will point to the Statement of Faith as being, not an authoritarian test of what people must believe to be members of the United Church, but an example of what United Church people are prepared to say when they are asked to give testimony to what they believe.

In these two we have the stuff of what theology ought always to be—the formulation of the faith that people affirm not when and because they are compelled to but when and because out of the conviction of their hearts they are moved to affirm it.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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COVER STORY: Our cover is a salute to the hundreds of United Church teen-agers who devoted their summer holidays to work-camp programs of Christian significance. These work programs — supplemented by study, discussion and worship—assist young people in appreciating their community responsibilities.

The young lady who graces our cover is 15-year-old Barbara Mackay, a member of the Garden City Community (Congregational) Church in Garden City, Long Island. "I loved every hour of my summer at Shannondale Community Center (E and R) in Gladden, Mo.," declares Barbara. Please turn to page 12 for the story. Cover photo by Montague Everett, White Plains, N. Y.

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EDUCATION

AS I WAITED my turn in a picture-framing shop in Boston some weeks ago my eye was drawn to the lettering on a sheet of paper. It was, I discovered, the certificate to be given to a boy at his *bar mizvah*. The words on the paper waited only the skillful lettering of the artist to become the completed symbol of a boy's full acquiring of a family, a faith, a relationship, a heritage and a name.

"In conformity with the hallowed observance of the Jewish faith," the words read, "————, son of ————, was brought into the covenant of Abraham and given the Hebrew name of ————."

The words called forth a host of images in my mind:

A. The biblical story of the events of a people bound together in covenant relationship with their God;

B. The words of *Deuteronomy* 6:4-7: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and you shall talk of them when you sit in your house, and when you walk by the way, and when you lie down and when you rise";

C. The event of the new covenant and the people who seek in word, sacrament and vocation to celebrate the life, death and resurrection of Jesus Christ;

D. The powerful words of *I Peter* 2:10: "Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy."

The Christian church is rooted in the heritage symbolized by those *bar mizvah* words. Our teaching task is rooted in the origins of the faith itself. It is mirrored in the words of *Deuteronomy* 6. And for the Christian, the child receives a name, an identity and a heritage as he enters into the life of the people of God through baptism and confirmation. He, too, enters the covenant of Abraham. And far beyond this he enters into the new covenant in the body and blood of our Lord Jesus Christ. He takes his place in the fellowship of those who are called the body of Christ.

This defines, then, the setting of Christian education.

Prof. H. Richard Niebuhr in his provocative study of theological education *The Purpose of the Church and Its Ministry* writes: "Education is so closely connected with the life of a community that queries about the aims of teaching and learning cannot be answered unless ideas about the character and the purpose of the society in which it is carried on are clarified first of all."

Dr. Niebuhr goes on to identify the church's purpose as the increase in the love of God and of neighbor. Christian education, then, is education in and for the Christian life and it takes place

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Mr. Powers is the new general secretary of the Division of Christian Education of the Board of Home Missions of the Congregational Christian churches. Photos by Sheldon A. Brody.

for the CHRISTIAN LIFE

primarily in a setting of the Christian community.

It is true, of course, in any setting that a newborn infant is an unknown until he is nurtured in love, held in trust and ministered to by a people to whom he belongs. The character of this loving, trusting and ministering determines in large measure what kind of a person this child will become. In much the same fashion that an infant comes into full potential as he enters into the life of the nurturing family, the potential Christian person comes alive as he enters the life of a people of God.

This involves his entrance into the covenanting community that knows itself in relationship to the God who made covenant with Abraham and the new covenant in Jesus Christ. It involves the sense that once he was not a person at all but now he is a part of God's people; that once he had not received mercy, now he has received mercy. This means entering into the life of a particular local church that seeks in obedience to represent the whole church.

Now, if one can speak most fully of Christian education from the setting of the community of faith, the corollary to this is that all the church does has an educational impact:

If the tone and mood of the worship are egocentric and self-enhancing, people will come to believe this to be the sum and substance of worship;

If the congregation spends exorbitant sums on a luxurious building but only a pittance for *Our Christian World Mission,* it will be no wonder that the children of that congregation will find incomprehensible the statement that the church is a mission;

If no one beyond the eighth grade in the whole congregation gives any evidence that the Christian life is a continuing search for meaning and worthy response, it should surprise no one if the youths of that church who have been

EDWARD A. POWERS

confirmed at 13 believe they have received all the church has to offer them and "retire" from active service.

Often the informal, spontaneous, unconscious education that the local church gives will be far more telling than any planned curriculum. I remember from my own parish experience two incidents that illustrate this.

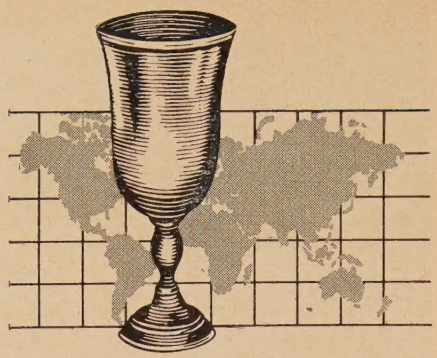
Shortly before I was to leave a parish I had served for several years, I stopped at the home of a couple who were among the finest churchmen any pastor has had the privilege of knowing. I remember their 8-year-old son who addressed me rather sharply in these words: "I hope when we get a new minister he'll let my mommy and daddy stay home." The church to that child had become his enemy and rival. Its teaching for Timmy was not at all what we had planned for in the curriculum.

In the same parish I remember the tension that developed when a Negro family wanted to buy a house near the church. Some of the people in that area pooled their financial resources in order to buy off the family. The deacons got together, decided that this was thoroughly unchristian, publicly opposed the action of their neighbors and personally welcomed the family to their neighborhood. The deacons' support carried the day, giving to members of that congregation an indelible lesson in Christian fellowship and concern.

But if the setting of Christian education is the life of the church, it is this life in dialogue with the world! Some elements of the world's life with which the church must be in dialogue are suggested by these quotes. "People are humble and frightened and guilty at heart, all of us, no matter how desperately we may try to appear otherwise," Tennessee Williams recently wrote in the *New York Times Magazine.* "We have

(Continued on page 31)

For life in the modern world, these children in church school must come to know not only hymns and stories, but the meaning of the whole Christian tradition.



World-Wide Communion Sunday

October 2, 1960

THE twenty-first observance of World-Wide Communion Sunday will be held this year on October 2. This globe-encircling meeting of Christians repeated each year on the first Sunday in October knows no frontiers. It is an ecumenical fellowship in the fullest sense.

Around the World

As Christian churches throughout the world prepare for this observance, two emphases should be kept in mind.

First, each congregation should seek to have every resident member present on this important day to participate in its fellowship. Second, those present should become conscious of their oneness in Christ with all other Christians around the earth who are celebrating communion on the same day.

The Lord's table is 25,000 miles long on World-Wide Communion Sunday. In imagination we can see the sun rise first on Christians in the Fiji Islands and New Zealand. Some of those who participate will remain in their pews and others will kneel as they partake of the sacrament, but a common faith binds them together in Christ. And it is the same in Australia, Korea, Japan and other lands as the sun pursues its course.

Throughout the United States Evangelical and Reformed churches will receive a special offering for relief through World Service. In a letter to E and R pastors the Rev. Reginald H. Helfferich, executive secretary of the Commission on World Service, states: "We firmly believe that the people in our churches are glad to give to World Service and that these gifts do not take away from but rather increase their giving to general benevolence and all the needs of the local church. . . . Your church may have met its World Service challenge in full with your *One Great Hour of Sharing* offering, but receipts for the church as a whole are still far short of the amount needed, especially with the calls for help from Chile.

"Those in Need"

"What better way is there to enter into fellowship with our brothers around the world on World-Wide Communion Sunday than to share just a little of the rich material blessing we enjoy with those who are in great need? 'He has no hands but our hands.' "

In stately cathedrals and in humble meetinghouses alike, the communion table will be spread with the unleavened bread and the fruit of the vine. The service will be observed on battleships, in military establishments and hospitals. Ministers will take Holy Communion to shut-ins and the aged in homes and hospitals during the course of the day. Churches everywhere will do their best to make it possible for every Christian to be a part of this fellowship that stretches around the world.

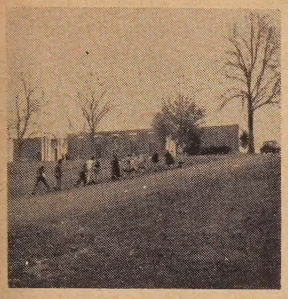
Each congregation will observe communion in its usual way on World-Wide Communion Sunday, but a special feeling of unity will pervade the service on this occasion. Peace and fellowship will prevail this day among Christians all over the world, cutting across political disagreements, economic dislocations, racial tensions and all other divisions and misunderstandings that separate men from one another. In world-wide communion the church can break through man's estrangement from man.

This Sunday too the church can span the ages to bring Christians into fellowship with believers of all time. Through the observance that began at Christ's own table, Christians are able to sense their union with the earliest disciples, with the great figures of the Reformation, with all who have partaken of the sacrament through the ages. Christians are bound together on this October Sunday in a very special way, across space and time in the fellowship of Christ.

Spirit of Reverence

A word of caution needs to be given, however: Nothing should ever be said or done in connection with World-Wide Communion Sunday to leave the impression that this service is being "promoted." The celebration should—and does—take place in a spirit of reverence, as the spontaneous expression of the true unity felt throughout Christ's church. No congregation can be too meticulous in arranging the service and in preparing its members for this experience. October 2, this year, can be one of the most unforgettable days in the history of many churches. But if it is to be that kind of day, much prayer and careful planning must precede it. Materials may be obtained from the National Council of Churches' Publication and Distribution Service Center, 637 West 125th St., New York 27, N. Y.

A Shameful Failure



THE 1960 Presidential campaign has now swung into full stride. The candidates are appealing for votes and the backstage manipulators of public opinion are working feverishly to stamp their stereotypes on millions of minds. Meanwhile we take this opportunity to call the attention of readers to the shameful and disgraceful failure of the post-convention session of the Eighty-sixth Congress to act on either of the two Federal aid to education bills before it limped to its September 2 adjournment. Both were blocked by the House Rules Committee.

The proposed Senate measure would have provided approximately $1,800,000,000 over a two-year period for school construction and public-school teachers' salaries. The House bill would have authorized the expenditure of approximately $1,300,000,000 over four years for construction.

The failure to pass either of these two proposals or a compromise bill constitutes in our opinion a major setback for public-school education. On September 4 Arthur S. Flemming, Secretary of Health, Education and Welfare, expressed his "real disappointment" that Congress had failed to provide a broadened and improved program of Federal assistance to our schools—in the form of "an omnibus bill"—to help erase our classroom and teacher deficit. During the last days of the Congressional session, Lawrence G. Derthick, Commissioner of Education, reminded the members of Congress that there is an increase of approximately two million students in our elementary and high schools this fall, exacerbating our already acute classroom and teacher shortage. Nevertheless, the Senate and House bills were permitted to die in the House Rules Committee. This fact stands as a dubious commentary on our national pretensions as expressed in both party platforms!

Here is a land of fabulous fortune, possessing or controlling a major share of the world's material resources, and cherishing at the same time an ideal of unlimited advancement in every phase of public education. Yet it is guilty of squandering much of its fortune on gadgets and gewgaws while stinting on the education of its children and undercompensating its highly trained teachers.

We of the United Church of Christ, whose spiritual forefathers established the first college in this new land and the first system of public education anywhere, are by tradition profoundly involved in this issue. Throughout the political campaign, therefore, and before the next session of Congress, let us all make good use of the time and our energy in reasserting our faith in and support of public education!

An Exciting Experience

TO STAND for the first time on the shores of that great blue lake, the Sea of Galilee, where the Jesus of history conducted the major part of his brief ministry can be an exciting and heart-warming experience. One bypasses, as it were, the Christ of fancy and fiction, of metaphysical splendor that medieval imagination found congenial to its taste and of all other well-meaning friends who conscientiously have sought to do Jesus honor by portraying him in the characteristic images of their own day.

To go down to the shimmering Gennesaret—680 feet below the level of the sea—by the road that Jesus himself traversed from Nazareth to Capernaum and to survey its shores once girdled by temples, gardens, wharves, houses and theaters is to have the Palestinian Jesus who once walked Galilee's dusty roads doing good come more vividly alive. Here he drew his parables from the familiar experiences of his fellow countrymen and shared with them the affirmations and hopes of their traditional faith.

To wander among the limestone fragments of the Roman occupation is to understand better those sensitive and chivalrous people who had become restive under their irksome bondage to Rome—from which they hoped for quick deliverance by the same God who had once delivered their forefathers from subjection to the Pharaohs. To stand on the Mount of the Beatitudes, high above the western shore of the inexpressibly beautiful lake, is to be reminded in a singular way of that classic statement by Jesus, contained in the *Gospel According to Matthew* and described by Saint Augustine as "a perfect standard of the Christian life." This then, in part, is the message and the rugged but flourishing setting of the Galilean who was rejected by his countrymen and later crucified by the Romans, and yet is worshiped today throughout world-wide Christendom as the great act of God on which the Christian faith is founded.

It is our conviction that nothing less than a renewal of Judeo-Christian faith, as exemplified in the message and ministry of the man of Nazareth, will fill the current spiritual and ethical vacuum that a generation or more of sophisticated secularism has created in our society! Such a declaration may strike the reader as unduly dogmatic or even alarmist, considering that never before in our nation has so large a proportion of our citizens been enrolled in churches. Relatively few there are, however, for whom religious faith seems more than imitative, more than conventional, more than a sort of emotional sublimation or a kind of moralistic substitute for Christian ethics. Were this not so, why should our world appear to be so scarred by self-inflicted wounds, so dismally confused, so hopelessly adrift?

Against all contemporary secular ideologies, ethical Christianity still raises a stern but persuasive voice as it did in the declining days of the Roman Empire. It is that same Galilean voice crying across the reaches of time and saying: "But seek first his kingdom and his righteousness, and all these things shall be yours as well." Not by the deceptive power of our own self-seeking rationalization but in the power of a spirit, holy and universal, shall we, God's children, know the peace proclaimed so long ago on that Galilean hilltop. avm

Teaching the three-year-olds of the church

A teacher in the curriculum workshop at Lancaster, Pa., shows other teachers how to help children play together.

THREE-YEAR-OLDS are the luckiest children in our churches this year. And teachers of 3's are going to have a wonderful year with them. Parents of 3's will know something new is happening in the nursery. They will be getting to know *3's in the Christian Community*, the first course in the United Church Curriculum.

Exciting Teaching

This article gives me an opportunity to tell what it's like to teach the nursery course, *3's in the Christian Community*. A young couple, privileged to work with the material a little earlier than most, has said: "We like this way of teaching 3's very much even though at first we didn't think we would because it's so different from the old way. From working with 3-year-olds and having a 3-year-old of our own we could see how well they responded to this way of teaching, for you can talk all you want to and they won't pay attention or understand what you are trying to get across. But showing Christian love, understanding, patience and acceptance means much to them. The right equipment, enough space and a knowledge of how to teach this way is very important too." I too have found teaching the new curriculum exciting, challenging and rewarding. It's not always easy. It takes courage. It certainly takes more understanding of the individual child, more effort and more flexible programing. It requires more than baby-sitting with the 3-year-olds, as we have sometimes done. It requires more than maneuvering them into the mouthing of prayers, verses or songs, as we have sometimes done. The new and better way of teaching the nursery child, according to Phoebe M. Anderson, author of the course, calls for "person-to-person teaching." This is the only Christian way, she says, the only way that justifies a church's spending time and effort in the training of 3-year-olds.

Coloring and painting are creative activities with meaning for 3-year-olds.

In teacher-training workshops throughout the United Church of Christ as well as in laboratory schools sponsored by interdenominational groups, *3's in the Christian Community* has been introduced this past summer. In three of these learning-teaching-observing situations I worked as demonstration teacher for a class of 3-year-olds, trying in each case to use person-to-person teaching. Perhaps because Mrs. Anderson says so well what I as a parent had long been hoping to hear about church-school experiences for the nursery child, I found her personal letters in the teaching manual a delight to read and a practical aid in the setting up of meaningful demonstration classes.

"Children's play, like man's work, is laden with meanings—subtle, infinite, profound," Mrs. Anderson has written.

With this in mind, an area ordinarily used for two classes of children—including ten 3-year-olds and three teachers, eleven 2-year-olds and two teachers, four mothers and one baby in a play pen—was converted to an inviting room to accommodate from twelve to fifteen 3-year-olds. This gave us a room with floor space for moving about, for marching boisterously to rhythm records, for "riding a cock horse," for playing house in a quiet corner, for building with blocks, for working puzzles or having a book read, for sitting on the rug for conversation or story time with the teacher—all of this keyed to the child's size and needs. Now it was a room that seemed to say to the child as he entered: This is for you—to explore and to play happily here. If "play is the business of the 3-year-old" then we must provide adequate space and proper equipment for it.

In another demonstration situation it was necessary to remove some fifty nursery chairs and five tables in order to make room for children-centered activities rather than the adult-dominated program. Said one discerning mother: "I'm certainly more impressed when my child is treated as an individual than as just another chair occupant."

Remember, it may take courage to use the new curriculum and diplomacy to relocate nursery rooms long established in the basement or the kitchen

DOROTHY L. KROEHLER

Dorothy (Mrs. Allen E.) Kroehler teaches in the weekday preschool program of the United Church of Christ in Warminster, Pa., and has been on the staff of several how-to-teach workshops conducted by the E and R Board of Christian Education and Publication. Her husband is director of children's work for the board. Photos by Marjorie Hyer.

or in too-small quarters for the number of children you're serving. It also takes courage sometimes to replace the toy chests of meaningless junk with equipment that makes for good play experiences. As one nursery teacher bluntly put it after a week's observation: "The first call I'm going to make when I get home is to the Salvation Army to come and get the things we've thought were 'good enough' for use in the nursery. We've been introducing 3-year-olds to a 'community' that isn't fit to live in—much less to help the child discover his worth as an individual in God's world."

"Person-to-person teaching is a relationship between teacher and child in which each treats the other as a worthwhile, significant person. It is person-to-person teaching that really communicates the gospel, the good news."

And just how much of the gospel can we communicate to 3-year-olds? What is the heart of the Christian gospel for them? Isn't it that God loves you, knows you, accepts you no matter how you feel like behaving, whether you're in ruffles and patent leather shoes or in coveralls and sneakers, whether you like to share or insist on playing alone with the cradle? The good news is that God is love—and that God is within you and me. Three-year-olds become aware of this gospel in the only Christian community beyond home they are able to experience and understand—the church nursery. First and foremost, they learn it by living this kind of relationship with mature Christians who understand them. Secondly, they will learn it by talking about it.

"You don't seem to mind in the least if a child leaves your group time and returns to the housekeeping corner," remarked one of the observer teachers after a demonstration class I taught. Another was shocked that Francis, just turned 3, was not made to sit still when most of the group seemed ready to say a sentence thank-you prayer. If we're to meet each child as an individual, a child of God with his own needs, then we must be flexible enough to realize that our "program" is not the all-important aspect of Sunday morning in the nursery. "When each child is given repeated chances to learn, to love, to grow 'in favor,' we are teaching God's love without talking about it."

To help in "talking about it" there are resource sections in the nursery teacher's guide containing stories, songs, poems, finger plays and other pertinent suggestions. Nursery teachers will be able to plan sessions ahead on various themes using as guides the sample session outlines Mrs. Anderson has provided. The sooner these resources become the teacher's own, the more flexibly she'll be able to work.

Children listen with rapt attention as their teacher reads a story. The eight colorful picture books in the new curriculum are a great delight to the children.

The portfolio of pictures has delighted the children, prompting worshipful responses and interested conversations. The children's books seem to be made for them. You have never seen a happier child than Greg on the morning of his birthday. He was honored to have the birthday picture on the wall just for him and told me a long story about it. *A Book About You,* the special birthday book in the set of eight pupil's books sent home with him, helped him and his family celebrate the real meaning of his birthday.

Christian Growth

The program of *3's in the Christian Community* is not a new concept in nursery teaching. It has been tried and proven in many Sunday church schools and in even more weekday church-sponsored nursery schools. To those who have been permitted to witness the Christian growth of the 3-year-old in this kind of learning situation and to all who desire it for him, it is a welcome guidebook. To the new teacher in the church nursery school, it is a carefully planned and well-integrated teaching program for the development of person-to-person relationships in the Christian community. Those who used the materials this summer felt the "letters to teachers" could also be used as helpful interpretations to parents whose children are in the nursery.

Sometimes what was happening was a little hard to see, said one observer at the end of a five-day demonstration school, but in the space of five short daily sessions we began to see growth and change within each child. Brash, rowdy Bruce, who knocked over carefully built block houses and laughed at the other children's frustration, was able to give affection to and be greatly concerned about Kathy with a broken collarbone. Connie, never before willing to stay alone in the nursery, found enough security and loving acceptance to tell her mother goodbye before the end of the first day's session.

You, too, will see God's spirit at work building a little community of those who care—a part of his church—in the nursery, I hope. And perhaps you will find it personally rewarding, as I have, to work with 3's. As Mrs. Anderson says, this method of teaching—of establishing a loving relationship with each child—is one way of living a Christian life.

The Relationship of Religion to Secular Education

ERWIN L. SHAVER

THE SUBJECT of religion in its relationship to secular or public education is one of great range and quite incapable of even reasonably complete coverage in one presentation. This treatment is therefore a limited one and not an attempt to discover a conclusive answer. With this in mind may I state the major purposes of this article:

1. To give a brief historical summary of the relation of religion to secular education in America as a background for our present concern;

Legal Principles

2. To describe the major plans now operating to relate religion to secular education and also several additional proposals now being advocated to further this objective;

3. To point out the legal principles involved and the confusion and inconsistency with regard to them, which add to the difficulty of finding a definitive solution to the problem.

In the beginning I would like to indicate the meaning of the words "secular education" as they will be used in this presentation. By education described as secular I mean education under public control as contrasted with education under ecclesiastical control, although not to be considered necessarily a-religious, antireligious or "godless." It was in the former sense that the word "secular" as descriptive of our public-school system was used some twenty-three times in the Supreme Court's decision in the McCollum Case.

Only the briefest statement can be made with regard to the place of religion in the educational systems of the colonies and throughout the first half century of the new United States. Our schools were almost all church-established and controlled and that, too, by Protestants. The Bible and religious exercises were central in their curricula. Their ultimate purpose was primarily religious, even though "the three R's" furnished the content. In those areas of America where there was one established church, as in New England and Virginia, these schools may be said to have been community in nature; in other areas where a variety of sects had equal privileges, as in Pennsylvania, the schools were largely parochial in character, each church conducting a school for its own children.

This condition, with some changes and variations, continued until the selection of Horace Mann as secretary of the Massachusetts State Board of Education in 1837. In this commonwealth during the four preceding decades there had been a radical change in the number and character of the religious groups and in addition a cataclysmic division between the Trinitarian and Unitarian branches of established Congregationalism. When Mann found that there was a vast amount of "doctrinal religion," that is, sectarian religious instruction in the schools, he began his two-front campaign.

He set out to rid the schools of sectarian control and instruction. At the same time he hoped to discover what he called "the religion of heaven," which should be taught in the schools. Said he: "I am in favor of religious instruction in our schools, to the extremest verge to which it can be carried without invading those rights of conscience which are established by the laws of God and guaranteed to us by the Constitution of the State." Again he said: "Had the board required me to exclude the Bible or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor."

Horace Mann has rightly been called "the father of the American public-school system." His successful battle to rid the public schools of sectarian domination and teaching will ever be a milestone in the history of American education. But in recognizing his unsurpassed contribution to our secular educational system, we must not forget his equally determined purpose to keep religion in that system. His failure to find "the religion of heaven" that would fulfill that objective was a great disappointment to him in his later years.

The torch that Horace Mann carried in behalf of religious instruction in the secular schools may be said to have almost gone out in the century that has elapsed since his day. But within the past decades there has developed a revival of concern for religion in education and particularly for re-emphasizing the place of religion in our secular

Certain religious groups believe the only way to re late religion to education is in parochial schools

Dr. Shaver was formerly secretary of weekday religious education for the CC Board of Home Missions and executive director of weekday religious education for the National Council of Churches. Photo by courtesy of *Presbyterian Life*.

schools. There are evidences of this reawakening in three areas.

1. A number of groups interested both in religion and in education have been working at the problem afresh. One of these is the American Council on Education, a federation of many American educational agencies, both public and private. This agency has issued several reports on its proposals to be described later. Another agency is the National Education Association, whose point of view is set forth in the report of its Educational Policies Commission titled "Moral and Spiritual Values in the Public Schools." A number of church groups and denominations have also expressed their concerns. One of the most significant of these expressions is the report of the Committee on Religion and Public Education of the Division of Christian Education of the National Council of Churches.

Recent Decisions

2. There is a widespread and popular interest in the subject on the part of many American citizens and leaders of thought. Under the pressure of our "declining sensate culture," as the renowned sociologist Pitirim A. Sorokin describes it, there is a natural turning to religion and religious education as a remedy for our atomic civilization's sickness.

3. The recent decisions of the United States Supreme Court have also helped to focus public concern and discussion upon our subject. In the New Jersey or Everson bus transportation decision (1947) the majority of the justices went "all out" for the separation of church and state in most emphatic and exaggerated terms. The minority also based its dissent on the separation principle, calling attention to "two great drives" now under way—to put religion in the public schools and to secure public aid for parochial schools.

In the Champaign, Ill., or McCollum released-time decision (1948), the court overwhelmingly expressed itself as opposed to the use of public-school buildings and machinery to help the churches teach sectarian religion, although it did not pass upon the right of pupil excusal for religious instruction outside the school buildings and without the aid of school machinery. In the Brooklyn or Zorach case (1952) the right of excusal was upheld and the New York released-time program, subject to the principles of the McCollum decision, was declared constitutional.

This latter decision reversed the spirit though not the specific admonitions of the two previously mentioned decisions. Said the court: "We are a religious people whose institutions presuppose a Supreme Being. . . . When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions." The deliberate use of the words "encourages" and "cooperates" reaffirms our historical principles and practices—legislative, executive and judicial—with respect to the place of faith in God in our national life generally and specifically in our secular schools.

Various Plans

A review of the various plans and practices utilized to relate religion to everyday education will enable us to look at the present situation more clearly. Ever since the elimination of sectarian religion from the public school, there have been endeavors to provide some plan whereby recognition of religious values could be preserved without violating the accepted principle of church and state separation. Let us note several of these plans:

1. Parochial and private schools. Certain religious groups, holding that education devoid of religion is decidedly poor education, have continued to maintain church schools. Some citizens, favoring private-school education for various reasons, have been enabled—if they so desired—to include religion in the curriculum. Although public sentiment has steadily increased in favor of public rather than private or parochial schools, more recently there has developed a revival of interest in parochial schools, both in the groups that have consistently favored them and in other groups as well.

It will not be necessary to cite statements by persons and groups that are in favor of or opposed to parochial schools. In passing, however, the point of view of two important groups may be noted with respect to the right and value of maintaining such schools.

The Educational Policies Commission of the National Education Association says: "We accept as established premises that the vast majority of American youth should and will continue to attend the public schools; that they will derive from that experience such important concepts as brotherhood, democracy and equality; that private schools, including those in which a religion is taught, should and will continue to be permitted under our laws; and that the public schools should and will continue to be nondenominational."

The Division of Christian Education of the National Council of Churches has declared its policy with respect to parochial education in this statement: "It is significant that even among some Protestant people, who have hitherto been committed to the public-school system, the inquiry is now being raised whether it would not be better to rely upon Protestant parochial schools for the education of their children. Should our Protestant churches consider seriously the building of church-related elementary and secondary schools on an increasing scale? We believe our present answer should be 'No.'

Widespread Gains

"We defend the right of all religious groups to carry on church-related education at any level—elementary, secondary or higher—and the right of parents to send their children to these schools if they so desire. But while we defend the right, we do not believe it should be widely exercised at the elementary and secondary levels. Public education has brought too many widespread gains and Protestant parochial education would create too many problems to justify the general adoption of such a practice. We do not believe that parochial schools are the Protestant answer. We are sure that if that proposal were universally or even widely adopted it would constitute a serious threat to public education and to our democracy."

2. Excusal for catechetical instruction. Some religious groups whose children attend the public school nevertheless desire opportunity to give them instruction in church membership. They have developed plans, legalized by special acts in a number of midwestern states, for having their children excused for a limited period of time to be given such instruction under church leadership. This plan is operating to a limited extent but does not seem to be growing.

3. Bible reading and religious exer-

(Continued on page 33)

A SUMMER OF WORK
WORSHIP AND

Townspeople and work campers build together—a new charcoal kiln for Shannondale, and a new love and understanding for one another.

As the basket fills with golden corn, these teen-agers come to know God's world together through the joy of hard work out-of-doors.

A SHOVEL, a full-eared stalk of corn, reaching hands and an open Bible —these are the symbols of the Voluntary Service Program of the United Church of Christ.

The symbol of the shovel needs no further explanation for teen-agers who serve in the summer work camps. There are blisters at first, but hands get hard and the tools become familiar friends.

At Brookfield, Vt., this summer they repaired the buildings of a camp for retarded children. At Bottineau, N. D., they cleared brush and built a road at the conference center. They painted the barracks at the interracial Franklinton Center at Bricks, N. C. They worked at grading and landscaping the campus of Southern Union College at Wadley, Ala.

The six-week program at the Shannondale Community Center at Gladden, Mo., in the Ozarks, is typical of the five work camps in the United States sponsored this summer for United Church young people from 15 to 18 years of age by the Department of Voluntary Service. Other projects for those 19 years of age and over were conducted in Chicago, Puerto Rico and France.

This work-camp program is directed by the Rev. Edward L. Schlingman, director of Camps and Conferences and of the Voluntary Service Training Program of the Evangelical and Reformed Church, with the assistance of Carl A. Bade, associate director, and Ethel A. Shellenberger, associate director of youth work.

To Shannondale went thirteen young people from urban, suburban and rural homes as far apart as Hawaii and New York's Bronx. Typical of the statements on their applications was this: "I would like to do something that will be of service to others." Oddly enough, when interviewed halfway through their term of service they spoke less of what they had given than of what they had received.

"You make more real friends in a work atmosphere side by side." "You learn not to give up when the going gets rough." "You become more conscious of your faith." "There's a chance to think about things . . . to meet people with different habits . . . to learn responsibility . . . to forget little things

Work camps are sponsored to stimulate common understanding among persons through a program that involves physical labor on a project of social significance. By volunteering their time, paying their own way, work campers attempt to display the Christian desire for involvement with people of all walks of life.

Edward L. Schlingman

STUDY

Shovels and cement are put aside Sunday morning, but work campers go right on serving the local church, getting to know the children in church-school classes like this one.

With sunburns, strong muscles and stories to tell, the young people return to their families and home churches.

that bother . . . to discuss freely . . . to work for a common cause . . . to grow spiritually and at the same time have fun helping others."

There was no lack of opportunities to work. "Pastor" Bucher—the Rev. Vincent W. Bucher of Shannondale Community Church—was work co-ordinator. He pointed out that one of the buildings at the center was rotting at the foundation for lack of a retaining wall. The young people built a wall. He brought news of a farmer who was sick, whose baled hay would be a total loss if it got wet and mildewed in the field. They got the forty- to fifty-pound bales into the barn before the rains came.

There was need for a fire-safe way of refuse disposal at the community center. The teen-agers built a good incinerator. A charcoal kiln bolsters the economy of the struggling Ozark farmers. The work campers were called to help on the forest project. With axe and wedge they split logs that would be reduced to charcoal briquettes for barbecues.

A new venture at the Community Center to improve the economy of the area is the strawberry crop. The harvest was over for the year, but the work campers joined the people of the community in weeding the beds and setting up the irrigation system for next year.

Hard physical work filled most of the daylight hours at Shannondale. But there were other hours set aside for worship and for study. Discussions with fellow campers, the pastor and the camp co-directors, Connie Maris and Carl Bade of the Voluntary Service Training Program, stimulated the young people to honest self-searching about their personal religious beliefs. In groups and privately they studied the Bible and the text *I Believe*. There was time, too, for music, for fellowship and fun. There was swimming at the Blue Hole and roller skating at the rink.

Sharing in work and play, living in a community that tries to practice Christian concepts, United Church young people thus came to a clearer understanding of the Christian gospel.

DOROTHEA M. LINDSEY

Mrs. Lindsey is a staff writer for the Office of Communication of the United Church of Christ. Photos by Montague Everett, White Plains, N. Y.

Annuities for retired CC ministers doubled!

WILLIAM KINCAID NEWMAN

ANNUITIES for more than 500 Congregational ministers and widows are to be doubled and for more than 900 others greatly increased under a plan recently announced by the Annuity Fund for Congregational Ministers. This is part of the fund's answer to the inflation that is such a hardship for our retired ministers and retired ministers' widows.

It is also in line with a policy developed by the Board of Pensions and Relief of the Evangelical and Reformed Church within recent years. While not placing the United Church of Christ in the front ranks of denominations that are assisting their long-retired ministers, it will be a major step forward.

The problem of maintaining a sufficient income to live in honor and decency and to pay their medical bills is faced by a large portion of all those who attain old age. It is this problem as it affects our ministers and retired ministers' widows that concerns us here. When we as church members call a minister to serve a congregation we undertake to help provide an honorable retirement for him—one in which he will have at least some measure of financial security. Every employer has a responsibility to behave in a Christian way in respect to those whom he employs and to help them during their working years to prepare adequately for days of retirement. Most businesses are doing this today and doing it increasingly effectively. We encourage our church members and businessmen to be Christian businessmen and to pursue an enlightened and generous policy in this regard. However, as churchmen, we have often failed those we ordain to the Christian ministry at this very point. We have tried to help but we have failed to help adequately.

Dr. Newman is general secretary of the Annuity Fund for Congregational Ministers. Photo by courtesy of the Missions Council.

Pioneer Funds

Nevertheless our E and R and CC churches were among the leaders in this area of responsibility. The Board of Ministerial Relief of the Reformed Church was formed in 1905 and the Annuity Fund for Congregational Ministers and the Evangelical Synod Pension Fund were established in 1914. In each case an effort was made to provide annuities through payment of dues by the members of the funds and through the apportionment giving of the churches.

All three funds, however, developed a major flaw. The factor of inflation was ignored. In the Annuity Fund for Congregational Ministers a flat annuity of $500 was provided for ministers and $300 for retired ministers' widows. In 1914 when the average ministerial salary was $968, an annuity of $500 was reasonably generous. Even then the denomination did not make adequate provision since sufficient funds for the payment of the annuities were not allocated during the Nineteen Twenties and it was necessary to conduct the Debt of Honor Campaign in 1937 and the Unit Fund Campaign in 1942 to secure sufficient funds for the payment of the annuities. Fortunately the Unit Plan was successful so that the Congregational Original Plan annuities are now completely funded.

At the time of the beginning of the union discussions in the early Nineteen Forties the situation in the Evangelical and Reformed churches was even worse. Their funds were paying considerably less than $500 a year and denominational leaders and ministers alike were profoundly worried.

Problems attendant upon the Original Plan annuities were carefully considered and efforts were made in both denominations to improve the situation. The Expanded Plan was adopted by the Annuity Fund for Congregational

(Continued on page 35)

Portrait of the Month

A dedicated teacher finds young people exciting!

MARIE HELLAND—a lifelong member of Bethany E and R Church in San Antonio, Texas—has been teaching school for over 40 years and still enjoys it! Occasionally she gets a bit weary, she admits, but young people are always interesting and exciting, and they almost always respond to the efforts of a dedicated and skillful teacher.

Better Informed

Asked whether teaching is more difficult today than it was 15 or 20 years ago—as some veteran teachers aver—she responded in the negative. Young people are no better and no worse than they used to be, she says. They know better than young people of a past generation did what is going on in the world, and they are eager to understand contemporary society and to find their rightful place in it.

Television often interferes with the doing of homework, she says, but it has also been a useful means of introducing cultural elements into many homes where otherwise good music might seldom be heard or discussions of social and world issues, if held at all, might never get beyond provincial points of view.

Miss Helland teaches history in the Thomas Jefferson High School in San Antonio, Texas, and was until last year chairman of the history department in this school of 2,000 pupils. Her extracurricular service has included seven years as sponsor of the National Honor Society and eight years as adviser of the Student Council.

Her teaching is based on the profound conviction that a working knowledge of world history is an essential key to the proper understanding of contemporary events. At the same time, she testifies, her vocation as a public-school teacher provides many opportunities for the exercise of her other vocation as a Christian. She puts it this way:

"As a history teacher I think I have unusual opportunity to discuss some basic values of life as well as aspects of religious history and various interpretations of beliefs. In the history of the United States many events, documents and public addresses give occasion for discussions of respect for the rights of others, of material gain versus human good, of the brotherhood of man, and of our liberty under God as a vital responsibility."

Miss Helland would also give full support to the following statement prepared by the Committee on Religion and Public Education of the National Council of Churches:

"The Judeo-Christian heritage supplies the major context in which the American vision arose, and theistic belief remains a predominant, though often inarticulate, commitment of most Americans. Belief in God and in inalienable rights stemming from God is taken for granted in our cultural life and in our public institutions. The historical religious assumptions and foundations of the American heritage should be explicitly recognized and factually presented as the regular school subjects are taught in the public schools, with no person compelled to agree with any assumptions of faith. So also should be taught the historical facts about religious conflict and persecution."

But important as it may be that every American citizen understand the "historical religious assumptions and foundations of the American heritage" as he comes of age and assumes the full obligations of adult citizenship, the pursuit of this goal does not fully meet a Christian teacher's responsibility. Of greater concern to him are the kind of men and women his students become, the attitudes they develop and the ideals they adopt.

Daily Contacts

Miss Helland put it this way in a recent comment on the relation of religion to public education: " 'Teaching' religion in public school to me means a teacher's living his religious convictions and transmitting his ideas concerning the sacredness of life and its moral values through his daily contact with his pupils.

"If the teacher truly believes in the ultimate worth of the individual, then each pupil must be respected as such. By the proper attitude of the teacher, a student is sometimes helped to realize his own value as an individual, his abilities and his responsibilities. In turn, he learns to respect his fellow students. Through honest and fair dealing with young people, through hearing 'their' side or their point of view on even such minor matters as class routine, mutual understanding and tolerance are developed."

Having studied at Trinity University

(Continued on page 34)

Fisk University Institute Explores New Vistas In Human Relations

HERMAN H. LONG

Some 126 community leaders, social workers, educators, intergroup relations workers, ministers and students made their way to Nashville, Tenn., this summer to attend the seventeenth annual Race Relations Institute. They came from thirty-two states, north and south, and two foreign countries, and they met on the campus of Fisk University, which since its founding by Congregational missionaries ninety-four years ago has exerted a steadily expanding influence toward the solution of problems affecting the Negro people of the region and nation.

Leadership Laboratory

The institute, first held in 1944, has become one of the nation's most important laboratories for training adult community leaders in this field. It is a continuing project of the CC Board of Home Missions' Department of Race Relations, under the Division of Higher Education and the American Missionary Association, representing an important thrust into one of the most challenging and urgent frontiers of American life. This year's institute enjoyed the additional support and leadership of the Department of Racial and Cultural Relations of the National Council of Churches.

Although professional workers in intergroup relations and educators still constitute the major segment of the institute's membership, the largest representation of ministers and students in the institute's history may be taken as symbolic of two significant trends in race relations. One is increased awareness of the issues in terms of a basic and inescapable moral confrontation, along with heightened initiative and responsibility on the part of ministers. Second is the presence of a new dynamic in the total situation through the emergence of young peoples' direct-action movements, as in the case of the "sit-ins." Most of the ministers came from southern communities.

The institute heard twenty of the nation's best-informed authorities in the intergroup relations field. They dealt with problems facing Negroes, Jews, Puerto Ricans and Indian Americans, and assessed the basic issues of housing, employment, civil rights, access to public accommodations and voting. Thurgood Marshall, chief counsel for the National Association for the Advancement of Colored People; Dr. Everett Tilson, Professor of Old Testament at the Methodist Theological School of Ohio; Dr. Thomas Pettigrew of the Department of Social Relations of Harvard University; Dr. George Houser, executive director of the American Committee on Africa; Harold Flemming, executive director of the Southern Regional Council; Frank George, legislative assistant of the National Congress of American Indians; and Joseph Monserrat, executive director of the Puerto Rican Migration Service, were among the speakers.

Only one or two highlights of their presentations can be cited here:

1. Africa was pointed to as a crucial factor in the world struggle for human dignity. The emergence of new independent nations on that continent has implications for race relations developments in the United States and the United Nations as well.

The African movement is a struggle against colonial domination by European powers, for economic equality, for cultural identity and against racial discrimination. While it has heightened the identification of the American Negro with Africa, there is little prospect that Africa will become an "Israel" for the American Negro. This identification, however, can be an asset for the United States in its relations with the new nations, if the accelerated movement toward the elimination of racism in the United States continues to give increasing evidence of commitment to the principles of democracy and freedom.

2. On the domestic job scene, a significant break-through by the Negro into new levels of technical and professional employment has taken place in the last ten years. Yet, in spite of this change in occupational pattern and the attendant increases in income, the employment status of the Negro in relation to the status of the white worker, which has been improving at a faster rate, appears to have retrogressed relatively.

Job Discrimination

During the past eight years, the effort to extend Negro occupational opportunity beyond the minimal token pattern in the higher echelons of the occupational structure—skilled jobs, clerical, managerial, professional and technical pursuits—has virtually failed. At the same time, automation is fast reducing the work force in the major occupations of heavy Negro concentration—manual labor and semiskilled jobs. Accordingly, the Negro suffers more unemployment than the white worker, and the fact that this occurs in every occupational category belies the argument that Negro unemployment is not due to discrimination.

These patterns of Negro manpower utilization mean that we are using very badly the talent and potential available for a total national effort to increase productivity and economic expansion. We are engaged with one hand literally tied behind our backs in a tremendous task that challenges the economic system of the free world. There must be more governmental effort to reduce waste and discrimination in the use

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Mr. Long is secretary for race relations of the CC Division of Higher Education and American Missionary Association. Photo by courtesy of the author. Fisk University is a member of the Congregational Christian College Council.

REPORT ON 17TH ANNUAL RACE RELATIONS INSTITUTE AT FISK UNIVERSITY

More ministers and more students than ever before joined educators and professional social workers to make up this year's Race Relations Institute at Fisk.

of human talent, more Presidential commissions with enforcement powers, broadened fair employment practices legislation and more school integration to reduce inequities in educational opportunities.

"Achilles Heel"

3. The effort to achieve orderly and effective school desegregation has met with strong political opposition. But in spite of this opposition, changes continue to take place and, perhaps most significant, a rising and articulate voice of religious leadership is beginning to be heard on the side of justice and fair play. More than all professional groups combined, it is the clergy of the South who are contributing to this small but telling liberal trend in the southern response.

The "Achilles heel" of segregation is, in the final analysis, a sense of guilt and moral injustice, and the ministers of the region are in a strategic position to attack this weakest link in the public reaction. When ministers speak to the issues of segregation in moral and religious terms, they perform the important task of dispelling the "rule of tyranny" under which it is widely assumed that the southern people are of a single mind in support of segregation and racial injustice.

Organizational expediencies within the church hamper the effectiveness of ministers and other community leaders. An additional retarding influence is what was called "the myth of moderation." It was pointed out that it is the moderate and not the racist who is most effective in maintaining segregation. The moderate abhors violence but unwittingly makes its use possible. He believes that time is the only ally in making change possible, that tradition and the holy sanctions of the past cannot be abridged. In articulating the sentiment that "violence will come," he sets up the situation within which the use of bombs by less responsible men takes place.

4. It is a little more than seven months since the student "sit-in" protest began, but in that short span of time the foundations of racial segregation have been severely shaken. The movement has taken place in some eighty communities throughout the traditional South, and it has already produced thirty interracial committees and three state committees addressed to the task of bringing constructive solutions to the problems involved. More important, it has resulted in the immediate and effective desegregation of public eating facilities in ten major cities of the Deep South.

Beyond these encouraging developments, the movement has set into motion a character of interracial communication, discussion, cooperation and joint effort never previously attained on such a broad scale in the history of the South. A new caliber of Negro leadership has emerged at local levels, religious leaders have taken a firm stand and the more conservative community leaders have come forth if only "to prevent the situation from getting out of hand."

Liberal South

This important movement has demonstrated that the most effective way to change attitudes—even those based upon long tradition—is to change behaviors and situations. The real tragedy of segregation is that it separates—and by the fact of separation it also educates—in ways that prove its justification.

The very least that we can expect from these changes is the acceptance on the part of the South that change is, in fact, taking place, that Negroes and whites are in this struggle together, that there is no point therefore in violence, ill-temper and fear. We have seen the advent of that most important of all pressures—intelligent self-interest. Fortunately, it is no longer a struggle of Negroes versus whites or of the North versus the South, but rather a struggle among white southerners. The liberal South is increasing in size and influence. Not to change means a tremendous sacrifice in terms of the welfare, political, economic, educational and cultural development of the people of the entire region. In these discussions it was impossible to escape the realization that we are dealing with processes that lie deep in the potential of the democratic ideal, processes that rely in their determination upon moral and religious purpose.

EDUCATION
FOR A NEW AFRICA

A secondary education is now possible in the mission school for African children like this boy doing sums in the dust.

Laboratories at Chikore Secondary School provide glimpses of a new world, a new kind of knowledge and a new way of looking at things for students working under the supervision of Lester Weiner.

Girls comprise about 10 per cent of the student body at Chikore. Here under the direction of a skilled instructor they learn housekeeping arts and enjoy the opportunity to live together with girls from other parts of Rhodesia.

JOHN A. REULING

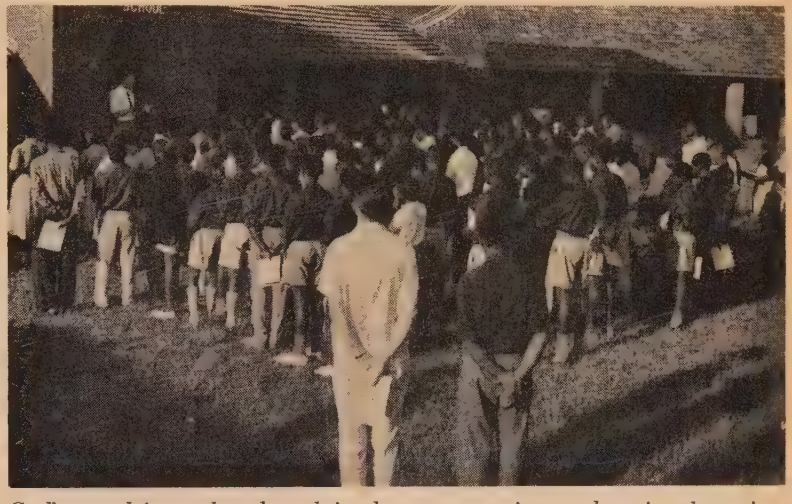
BECAUSE colleges and universities in which students may be trained as leaders are still in the future for most of Africa, the term "higher education" has been redefined by African American Board missionaries to include the highest education available. More highly trained ministers and better-trained teachers are urgently needed in rapidly developing Africa, but it is impossible to improve that situation without first strengthening secondary education.

This picture story of the Chikore Secondary School, Chikore Mission Station, Southern Rhodesia, by the Rev. Charles P. Blakney and the Rev. Donald K. Abbott, American Board missionaries, depicts in a very real way the activity of all the institutions in Rhodesia and Angola that will be improved by your support of the American Board for Foreign Missions and the Christian Higher Education Fund.

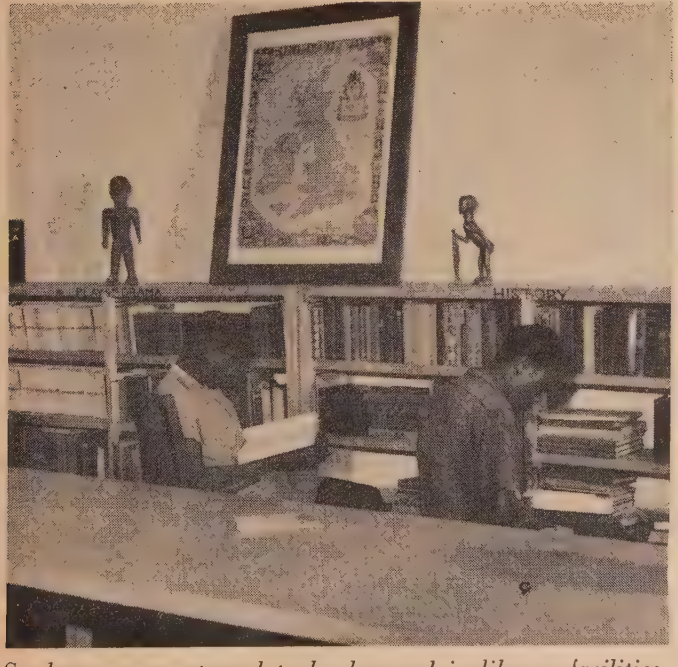
Dr. Reuling is secretary for Africa for the American Board of Commissioners for Foreign Missions.

As vital as facts, figures and formulae is the leadership training that students gain. Here the school captain and a prefect make plans for the next week.

At Chikore, built in 1955, the classrooms, laboratories, library and offices fill the large building at right. Dormitories and the student dining hall are in the rear.



God's word is read and explained every morning at devotional services in the school courtyard. Here Dr. John F. Donaldson leads the worship.



Students unaccustomed to books revel in library facilities.

Chikore (in the distance) offers a fuller life for this family.

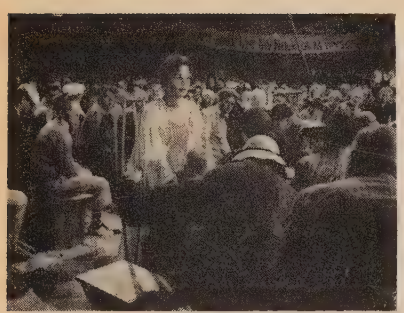
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a period of extravagant production of printed materials and audio-visual programing. TV, movies, books, newspapers provide a strange mixture of mediocrity and high-quality material of genuine significance.

It is therefore proposed that the Herald *devote occasional space to discriminating guidance for people caught in this barrage of impressions, to expose some of the shallow thinking in respect to religion.*

Robert Newman, who has assembled the items on these pages, is consultant to the CC Board of Home Missions in the field of religion and culture.



ELMER GANTRY

HERE is one of Hollywood's most highly touted films of recent months. And its theme is religion!

The producers acknowledge in a foreword to the film that it is adult and controversial. Then begins a full-orbed tale of Elmer Gantry, Sister Sharon Falconer and the days of revivalism in American religious life.

Some Protestant voices have expressed displeasure at the choice of this Sinclair Lewis novel of 1927 for screening and revival. You may have heard that it is against Christianity or that it puts the Protestant ministry in an unfavorable light. Most emphatically this is not the case. "Elmer Gantry" is an examination of some aspects of revivalism, a phenomenon of American Protestantism and of recent popular mass movements.

The drama is a vehicle for comment on the question of what faith means. Pomposity, professionalism and sententiousness are laid bare. But the motion picture version is told with reverence for the "strangeness" of faith and indeed for the meaning of Christian belief.

If we are offended by this film it is because American Protestantism is still identified and entangled with some of the more questionable aspects of the phenomenon of revivalism. This is the kind of film that Christian churchmen should welcome. Seldom does a Hollywood movie present such a mature, serious and probing reflection on the theme of religious belief.

Joseph Duffey
First Congregational Church, Danvers, Mass.

INHERIT THE WIND

THE world began at precisely 9 o'clock on a Sunday morning, four thousand years ago." This non-Darwinian proposition is the central argument in the Stanley Kramer production of "Inherit the Wind," which re-enacts the famous Scopes "monkey trial" of 1923.

Clarence Darrow (Spencer Tracy) defends Darwin, and William Jennings Bryan (Fredric March), for the prosecution, seeks to uphold a Tennessee law that made the public teaching of anti-fundamentalist doctrine a crime.

In superb performances, both men dig agonizingly into their own beliefs and defend incredible trifles, vitally important to millions of Americans of their day —not too long ago.

Darrow, for the Darwinians, calls as defense witness a Dr. Allan Page, a Congregational minister and professor of geology at Oberlin College. He is not permitted to testify. "Man," Darrow says, "wasn't planted here as a geranium in a flower pot. It was a long miracle—it just didn't take seven days." Scopes, on trial, sounds the hopeful, if weak, note: "What goes on in this town is not necessarily the whole Christian religion, everywhere."

A basic theological issue is treated with art, intelligence and high drama. This first-rate success—commercially profitable, too—displays more courage than any church-produced film has heretofore evidenced.

R.N.

THE SEARCHING THEATER

THE New York theater scene has been enriched during the past five years by many exciting new plays done in little theaters away from the main legitimate houses. These off-Broadway shows are more experimental and often of greater significance than the very expensive Broadway productions.

This past season, off-Broadway theater was in the main more interesting than the main fare. Five plays in particular enjoyed good runs and all of them warrant the attention of Christian evaluation. There was something of a common motif through these five plays, although each was a distinctly different drama and they were of differing literary worth.

Some of them involved the audience directly in the drama, and throughout there was a definite attempt to put questions to the audience about ultimate meanings in our society. These plays, most of which have now been published, are worthy of reading and discussion. There is some strong language in some of them, but nothing that is not integrally related to the action. These plays that seem in search of a theology are:

Between Two Thieves, by Warner Leroy (as yet unpublished)—a dialogue play in which the trial of Jesus is examined to see if justice was done. This is a searching drama about contemporary Roman Catholic, Protestant and Jewish relationships as well as about the event itself.

The Connection, by Jack Gelber, Grove Press (64 University Place, New York City) 1960, $1.75. A harrowing description of what drug addiction is like and why people are involved in it.

'Reason, my friend, doesn't take you very far.'
—*"The Life of Galileo," by Brecht*

Reproduced by permission

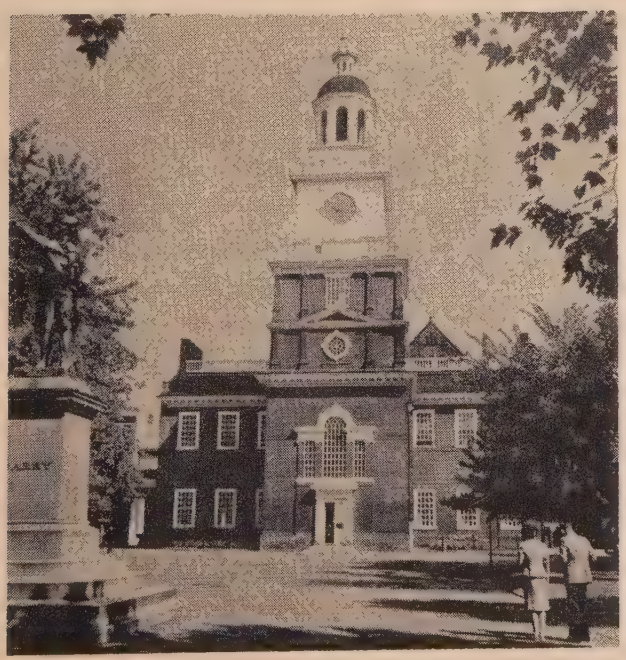
The Balcony, by Jean Genet, an Evergreen original published in 1958, revised in 1960, Grove Press, $1.95. A grim, ironic fantasy about the roles people play and how reality and fantasy sometimes get confused.

Krapp's Last Tape, by Samuel Beckett, an Evergreen original, Grove Press, 1960, $1.95. A one-man show that features an old man puzzling over the various periods of his life, looking for what was genuine and what was fleeting.

The Zoo Story, by Edward Albee, in *Evergreen Review* #12, Grove Press, $1.00. This is a one-act play with two men talking in the park about failure and achievement and the tragedy of human communication.

Robert W. Spike

GREATNESS OR MEDIOCRITY?



WE STAND at one of those rare points in history when a nation must choose consciously between greatness and mediocrity. The United States may well go on for centuries as a territorial entity in which men and women can pursue reasonably useful and satisfying lives.

Will it also be, as it has hitherto been, a unique civilization, whose decline would be counted a major calamity in history? That is the choice we must now make. If we choose greatness, we choose effort—the kind of national effort that transcends the ordinary lives of men and commits them to the pursuit of a common purpose, that persuades them to sacrifice private indulgence to public interest, that sends them seeking leaders who call forth strengths rather than pander to weaknesses.

Such an effort must have its beginning in the minds and hearts of Americans and take the form of a clear statement of the meaning and goals of a unique people. America will not flourish unless it can develop a profound, inspiring, benevolent sense of mission.

Clinton Rossiter

Professor of American Institutions, Cornell University, Ithaca, N. Y.

BOOKS

DR. SCHWEITZER OF LAMBARENE

By Norman Cousins *(Harper & Brothers, $3.95)*

ANOTHER book about Albert Schweitzer? Can anyone say anything new about the man of Lambaréné?

Yes, Norman Cousins, editor of the *Saturday Review*, has revised the editorials and articles he wrote after a recent visit to the hospital on the Ogowe River in Gaboon of French Equatorial Africa and recast them into a book. The results are excellent. He retells an old story and tells it well.

When Norman Cousins decided to visit Albert Schweitzer, he went first to Johannesburg. This added portion of the journey made possible a brief but effective treatment of *apartheid*, the color separation policy of the Union of South Africa. In a fascinating narrative illumined by remarkable pictures, Mr. Cousins describes the unchristian and undemocratic policy of the South African Government.

Then Cousins arrives in Lambaréné and Dr. Schweitzer, now almost 86 years old, takes over. His conversations with Norman Cousins are reported almost verbatim and we follow the two men as they go through the hospital, greet natives waiting for treatment, store medicines newly arrived from Europe and America, examine and then photograph the doctor's unpublished manuscripts, talk about pipe organs and organ music, and discuss the dangers of atomic warfare.

There are many other fine features in this book: everyday details of the hospital, introductions to the exceptional doctors and nurses, anecdotes about the rugged and rustic, often primitive, life at Lambaréné, a poignant vignette of Mrs. Schweitzer just two months before her death, new insights into Schweitzer's religious beliefs and a valuable appendix of the 1957 and 1958 statements, "Peace or Atomic War?"

In *Dr. Schweitzer of Lambaréné* Norman Cousins pours out the love and compassion, the gratitude and reverence most of us feel for this man. He tells of the late evening when he stood on the porch long after the oil lamps of the hospital had been extinguished, gazed upon the silhouette of Dr. Schweitzer at the piano in his work room, and listened to a Bach Toccata. Cousins then saw a new dimension of Dr. Schweitzer emerge. "He was now freed of the pressures and tensions of the hospital. . . . Bach restored him to a world of created and ordered splendor."

To Mr. Cousins Schweitzer spoke "personally now—about his hopes mostly, like a young man just starting out on a career, and musing about what he would like to accomplish. First, he would like to see the hospital in tip-top running order. Second, he would like to train others to run the hospital after he is gone. Third, he would like to have just a little time to himself—to work quietly and finish his writing."

Norman Cousins says: "Schweitzer has given an infusion of spiritual energy to our age that is real and will persist . . . the image of Albert Schweitzer I carried with me was intact—fortified, if anything, by a direct view. For at Lambaréné I learned that a man does not have to be an angel to be a saint."

Carl Hermann Voss
New England Congregational Church, Saratoga Springs, N. Y.

3'S IN THE CHRISTIAN COMMUNITY

By Phoebe M. Anderson *(United Church Press, $2.50)*

IF THE inspiration and practical guidance of this material can be truly implemented in church and home, a revolution in Christian education is in the making. *(See page 8.)* Such a revolution—or perhaps evolution is a better term—is in keeping with the long-held and basic goals of Christian education.

3's in the Christian Community, together with its accompanying resources, is an outstanding example of the courageous and forward-looking exploration in the field of curriculum guidance that is currently in progress in a number of denominations.

Its very title suggests the conviction that Christian education is the task of involving persons, whatever their age, in the depth of the life and relationships that are the church, wherever it is truly functioning. The title further suggests that there are particular ways of doing this for nursery-aged children. Both these suggestions implicit in the title are carried out forcefully, clearly and with warmth in the pages that follow.

There is no dearth of practical handles for the leader to grasp and use as he or she reaches for help on how to undergird spirit and relationships with methods and activities.

It will take some doing on the part of some leaders to make the transition from the week-by-week session plans to which they have been accustomed, to the pattern of these new materials that do include a few sample session plans but offer much of their help through the following:

"Letters" to the teacher, which show ways to teach and live with young children and which at the same time show the spirit and meaning behind such ways;

Resource sections including stories, poems, songs, finger plays and interpretation of content material related to several different themes within the nursery child's experience, as well as sample session plans. These are designed so that the teacher may use them for guidance in making plans of his own to meet the needs of his particular children. Although the transition to the use of this new format may require special effort, the teacher will find real advantage in making this transition from curriculum material with detailed weekly session-by-session plans to material that has even more detail of a sort, but is more flexible.

The advantage is this: the teacher will be helped to become increasingly the master of tools and insights that he himself can then use with effectiveness and creativity. If he misses the assurance of Sunday-by-Sunday plans at first, let him withhold frustration until he has lived with the entire book, has let his own thoughts and feelings be stimulated by the twenty-four "letters" and has begun to visualize his own church's program with the direction-pointing help of the resource sections and sample session plans.

It will take time to use material in this way, it is true—but the satisfactions will be great as the teacher finds himself increasingly in possession of insights and resources that make creative teaching possible.

3's in the Christian Community is strongly supported by the *Nursery Manual*, a manual for administrators in the nursery department, and by a series of eight picture-story books for the children to take home. Also available are eighteen large four-color pictures designed for use with 3-year-olds.

One of the strengths of the manual is its emphasis upon the major responsibility of the home in the Christian nurture of children, with the church's resultant responsibility for helping the home. At the same time, careful attention is given to providing thoughtful answers to the many questions that are sure to arise in the minds of those planning and organizing the church-school program.

This new set of materials should significantly stimulate and enrich the efforts of those who are seeking to answer the challenge that 3-year-olds present to the Christian community. It can also be used to interpret this challenge to others in the church who are not already deeply aware of it.

Mary E. Venable
Director,
Department of Children's Work,
National Council of Churches.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

A time to honor our public-school teachers

RALPH C. ABELE

Approximately 44 million children between the ages of 5 and 17 are enrolling in the public schools of the United States this month. The persons teaching and supervising them and administering their schools number more than 1,636,000. Both pupils and teachers go back to school in moods ranging from snail-paced reluctance to race-horse eagerness.

Beginning of Wisdom

For the homes of the land the opening of school is every bit as important as the New Year. And for churches too. Here indeed is the pageant of time's relentless march. They who pass in the pageant are on the way up in years and in the beginning of wisdom; they are on the way out from innocence toward life and mystery and death. As the first of November is All Saints' Day, so might the church regard the first Sunday after school starts as All Teachers' Day. Let the whole month, or surely some important part of it, be used by the church to let the light of understanding and appreciation shine on them.

For some years a congregation of our acquaintance has devoted one or more Sundays in September to such themes as: "Church, home and school: trinity of function, unity of purpose," "The teacher of Nazareth and teachers in the atomic age," "Everybody goes to school, but who is our teacher?" "Our ministers in public-school rooms," "Who is the 'good teacher'?"

On the Sunday when the accent is on public-school teaching, the names of the men and women teachers in the congregation are listed in the bulletin together with the name of the school in which each teaches. If occasion warrants they may be called to the front of the church in the course of the morning worship, introduced to the assembled members and asked to participate in a litany of dedication. As a part of the recognition-appreciation-dedication ceremony, a copy of a good daily devotional book in hard covers may be presented to each teacher. (The book needs to be chosen with care. Many books of devotion are shallow and banal, hardly worthy of minds in need of insight, infinite patience and Christ-inspired courage. Among the good ones: *A Diary of Private Prayer*, by John Baillie; *365 Windows*, by Halford E. Luccock; *For Today*, by D. T. Niles — the best the writer has ever come across.)

An additional idea has been put to work. For a number of years the editors of the weekly *Saturday Review* have published an annual education issue in September (20 cents each in quantities of ten or more). A copy of this number is given to each teacher in the church, making it possible for the pastor to establish closer rapport on the vocational level as well as to serve his own need to be conversant with the current thought and debate in the world of education. In the special number excellent background material for discussions in church-school teachers' conferences is often to be found. The education issue on September 12, 1959, carried articles on "Today's lost generation," "The untapped reservoir" and "A cure for growing pains." There were also reviews of such books as *The Idea of a College* by Trueblood and *It Has Happened Here* by Virgil Blossom, ex-superintendent of schools at Little Rock.

Dr. Abele is pastor of Holy Ghost E and R Church in St. Louis, Mo. Photo by courtesy of the Missions Council.

Family Celebrations

It is in September, too, that the attention of parents may now be called to the gold mine of devotional material to be found in the hymnal *Sing to the Lord*, published by the Christian Education Press. In one of its excellent appendices is a list of suggestions under Worship for the Home, and Starting to School is one item in the calendar of special family celebrations. This is the prayer recorded there:

We thank you, God, for minds to learn
The truths we want to know;
For principal and teacher friends
For schools where we can grow.
We thank you for our schoolmates too,
For times of work and fun;
Help us play fair and do our tasks
As you would want them done.
—Alice Goddard.

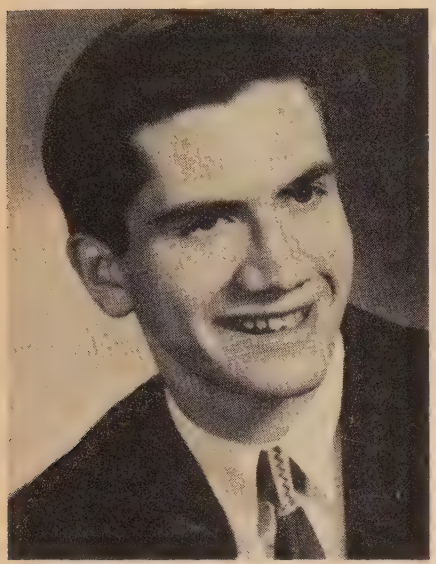
Attention to public-school teachers is especially important in the fall of 1960 when the nation's political parties are conducting an exciting election campaign to seat their candidates in the Presidential offices. Feelings and opinion generated by "the great debate" on television between the two candidates for President, which is already beyond the programing stage, and by the endless discussion of pros and cons in the press and on radio and TV are bound to spill over into classrooms. Interest is likely to be unusually keen because one of the candidates is a Roman Catholic. Now the fires of bigotry are easily kindled, they quickly spread and they greedily consume some of the finest fruits of the human spirit: ". . . peace, patience, kindness, goodness, faithfulness, gentleness, self-control." If ever there were a time when respect for persons, genuine desire for understanding and the rules of fair play should be given priority, that time is now. And public-school teachers can play a mighty role in

(Continued on page 30)

NEWS

WITHIN THE UNITE

CC YOUTH ATTENDS NATO SEMINARS



LELAN Daniel McReynolds *(see photo)*, a member of the Prairieville United Church (CC) near Russiaville, Ind., was chosen as one of four American college students to represent the United States in the NATO Youth Seminars held in Oxford, England, and Istanbul, Turkey, during July and August. The other three students were Ellen McFarland of Milton, Mass., Thomas Clancy of Cincinnati, Ohio, and Irwin Kern of Brooklyn, N. Y.

McReynolds is a senior in the Woodrow Wilson School of Public and International Affairs, Princeton University. He also is a national 4-H representative on the Young Adult Council, which is the coordinating council for twenty-eight national young-adult organizations. His special assignment on the council is the chairmanship of the Rural Youth Committee. Along with other members of the council he helps to welcome delegations from other lands when they visit New York and the United Nations. McReynolds was one of the council representatives to the 1960 White House Conference on Children and Youth. (*See* United Church Herald, *May 12, 1960.*)

Lelan is a fifth-generation member of the Prairieville church, which was organized by members of the Christian Church. In 1934 it became part of the Congregational Christian churches. His father and grandfather have been deacons in the church. His great uncle, Peter Wesley McReynolds, grew up in the church and later became the well-known president of Defiance College who was instrumental in converting it into a coeducational institution. He was largely responsible for its early growth and acceptance in the educational world. Lelan is the son of Prof. and Mrs. F. L. McReynolds of Purdue University.

NEW STRUCTURE BUILT BY ILLINOIS CHURCH

MONTHS of discussion by members of St. Paul's E and R Church in Davis, Ill., finally led to a decision to add a modest wing to their $7,000 frame structure. Before work could begin, however, the building burned to the ground.

A little more than one year later a new sanctuary costing more than one-half million dollars stood in its place *(see photo)*. With a determination that astonished even themselves, the 400 members united to build a church that is a marvel of beauty and usefulness. Less than two months after the dedication service they had paid off $340,000 of the debt and only $140,000 remained to be paid.

The Rev. A. C. Onasch, St. Paul's pastor, estimated the value of voluntary labor contributed by members in excess of $75,000. The structure they built has a floor area of 19,300 square feet; the nave seats 450 people.

A cross, hewn from rafters taken from St. Paul's first building, is the focal point of the new chancel. The exposed brick, wood and stone interior characterized by a simplicity of line gives the sanctuary both warmth and strength. Not visible in the photograph are the church-school facilities in a wing adjoining the main building.

Ray Barth

TOUGALOO COLLEGE ELECTS NEW PRESIDENT

Sharpe Studio

The Rev. Dr. Adam Daniel Beittel, dean of the chapel and Professor of Religion at Beloit College in Wisconsin, has been appointed president of Tougaloo Southern Christian College, a coeducational liberal arts college in Tougaloo, Miss. Tougaloo is a member of the CC College Council.

Dr. Beittel was president of Talladega College, Talladega, Ala., from 1945 to 1952 and has taught at Guilford College in North Carolina and Earlham College, Richmond, Ind. He succeeds Dr. Samuel C. Kincheloe, who has held the post at Tougaloo for the past five years. Dr. Kincheloe will go to the Interdenominational Theological Center in Atlanta as chairman of the Department of Church and Society.

Dr. Beittel was born in Lancaster, Pa., of German ancestry. He graduated from Findlay College, Findlay, Ohio, received his master's degree at Oberlin College, and his Bachelor of Divinity and Doctor of Philosophy at the University of Chicago. He has served as minister of churches in Columbus, Mont., and Nashville, Tenn.

Tougaloo College was organized after the Civil War by the American Missionary Association, now a division of the Board of Home Missions of the Congregational Christian churches. With a primary aim of training former slaves to become teachers of their own people, the A.M.A. acquired a 500-acre plantation near Jackson, Miss., as a site for Tougaloo. The school was chartered in 1871. In 1954 it merged with Southern Christian Institute, founded in 1875 by the Home Missionary Society of the Disciples of Christ. Today Tougaloo has an enrollment of 553 students. The college continues to maintain its principle of education for all Americans regardless of race or creed.

CHICAGO CHURCH ERECTS CONVALESCENT HOME

A new home for the care of convalescents has been erected in Evergreen Park, Ill., on Chicago's south side, by Peace Memorial Church (E and R), whose pastor is Dr. Robert T. Fauth. Dedicated recently with Dr. Carl J. Scherzer, chaplain of the Protestant Deaconess Hospital, Evansville, Ind., as the speaker, the $450,000, fifty-bed home was filled to capacity within thirty days of its opening.

In 1943, the Rev. Herbert J. Brodt, then pastor of Peace Memorial Church, sought to provide nursing care for members of the congregation by converting the church's old parsonage into a convalescent home. This sixteen-bed facility soon became inadequate to meet the need.

With financial assistance from several individuals in the congregation, the pastor purchased a tract of land in Evergreen Park, laying out 185 homesites and reserving a 10-acre plot for a convalescent home. This property, made available to the church without cost through the sale of building lots, has greatly increased in value to an estimated $250,000.

After the death of Herbert Brodt, and during the brief ministry of his son, Robert, Dr. Frederick H. Wezeman was called to the church staff to bring the plans to completion. The untimely death of Robert D. Brodt brought further delays, but since 1957 the project has moved forward. A financial campaign among members of the congregation to augment funds already available, a government grant of $107,000 and a bank loan provided the resources for the erection of the home.

Photo shows the building as it stands today. It is of fireproof construction, all facilities are on one floor and modern equipment is available throughout.

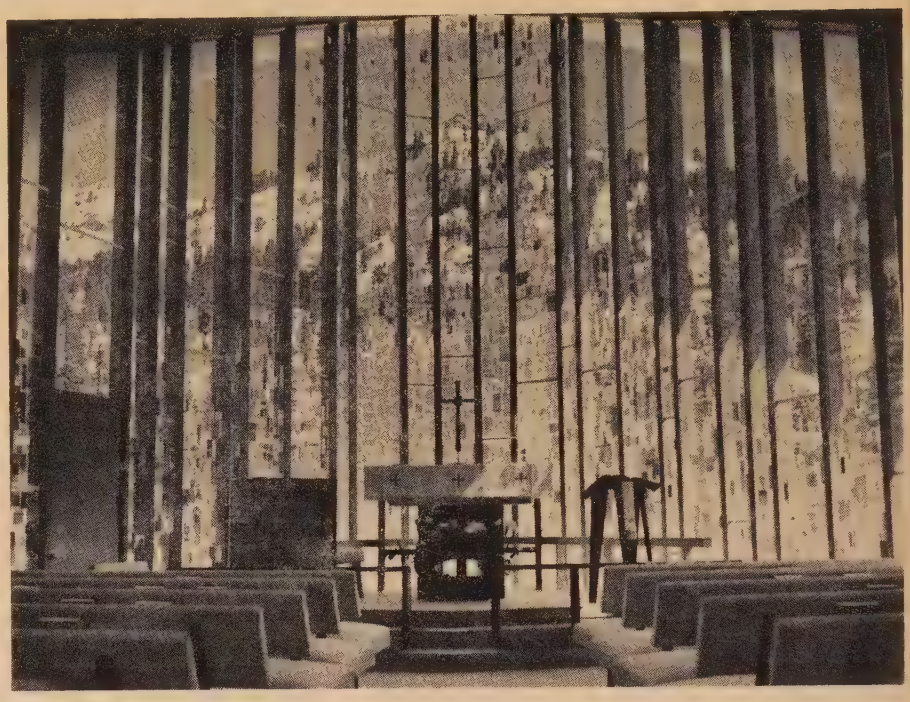
Although Peace Memorial Home is closely tied to the sponsoring church through its board of directors and its administrator, Dr. Wezeman, its services are available to qualified persons regardless of denomination. As a nonprofit institution, its rates are considerably lower than those of comparable privately owned homes. Already plans are under way to add a wing to the building, increasing the capacity to seventy-five. This new wing will also include facilities for the care of the sick and aging.

Continued on next page ▸

SQUAW VALLEY CHURCH WELCOMES REGULAR MINISTER

The Rev. Franklin S. Evans, formerly associate minister of First Congregational Church of Fresno, Calif., has become the first regular pastor of the Squaw Valley United Church of Christ, Squaw Valley, Calif.

As reported earlier in *United Church Herald* (November 12, 1959), major responsibility for erecting the $140,000 chapel at Squaw Valley and for providing worship opportunities and other religious programs to meet the needs of athletes during the Eighth Olympic Winter Games last February was assumed by the Northern California Congregational Conference. Mr. Evans' task now is to organize a congregation and to develop a continuing program to serve the needs of Protestants in the area. Residents of the nearby Lake Tahoe area and the community of Truckee, as well as of Squaw Valley, are attending the worship services at the United Church. Each weekend the church also attracts many of the visitors who go to Squaw Valley for recreation and spiritual renewal.



CHURCH-SCHOOL CURRICULUM MAKES HEADLINES

News stories and photos reporting on the curriculum workshop held last month at Lancaster, Pa., have appeared in newspapers from coast to coast.

The Lancaster workshop was one of a series being held in various parts of the country to introduce the first units in the United Church of Christ's new church-school curriculum.

Available now is the course for use with nursery children: *3's in the Christian Community*, by Mrs. Phoebe M. Anderson of Chicago, Ill. This is a 320-page printed guide for nursery teachers designed to give them a better understanding of how 3-year-olds grow in Christian grace and understanding, and what Christian teachers can do to help this growth take place.

Also available are eight colorful books, *Picture-Story Books for 3's*, intended to be the child's own books to be read and reread in the home, and a 64-page *Nursery Manual* for administrators in the church-school nursery.

Of special interest to the public has been the bold new concept adopted in the story books for picturing faraway places and biblical events of long ago to bring them within the understanding of nursery-age children. A vigorous conception of Jesus in bold colors and with simple but forceful lines communicates successfully to children his love for them.

Color and forms, relationships and contrasts of shape and size, and similar visual devices are skillfully used to delight, interest and appeal to the yet unspoiled response of today's 3-year-old and to communicate to him the many shades of feeling and the wide range of meaning that the teacher has in mind.

An article entitled "The use of visual art in the church-school curriculum" by Prof. James F. Pfeufer, which appeared in *United Church Herald* for November 12, 1959, interprets in detail the artists' purposes.

Reproduced herewith is a black-and-white copy of the illustrations on a two-page spread in the book entitled *Jesus*. Under the pictures is this text: "The baby Jesus who was born at Christmas grew tall and strong until he was a grown-up man."

NORTH CAROLINA CHILDREN FORM INTERNATIONAL FRIENDSHIPS

A SIMPLE exchange of gifts and greetings across vast geographical and cultural distances has developed into a meaningful friendship between church-school children in North Carolina and a similar group in faraway Micronesia. It all began when Mrs. Arthur M. Brown, wife of one of the ministers of the Congregational Church of Christ, Tryon, N. C., visited the Pacific Island Central School on Truk during a travel seminar conducted by the Council for Christian Social Action. There she met Emi Mukaida, a teacher.

Upon her return home Mrs. Brown received a letter from Dolbe Olter, one of Miss Mukaida's pupils, suggesting an exchange of letters with pupils in the church school at Tryon. Accompanying the letter was a box of gifts. Soon the North Carolina children had answered the letter and sent some gifts of their own as well as snapshots of their class. Photo shows boys and girls on Ponape holding games and handcrafts they received from the United States. "It has been a joyous experience," comments Mrs. Brown, "and one that could be duplicated in other churches around the world to usher in a day of new understanding of the brotherhood of men in Christ."

SPOKANE CHURCH REFLECTS SPIRIT OF NORTHWEST

THE conference superintendent calls it the "miracle church" of the Washington Congregational Christian Conference.

When the beautiful new structure shown in the accompanying photo was begun, the congregation of Lincoln Heights Congregational Church in Spokane numbered only 150 members. The enthusiasm generated by the venture not only erected the new building but increased the size of the congregation as well, reports the Rev. James W. Montgomery, the minister.

It is estimated that the saving to the congregation in the form of volunteer labor and discounts on materials amounted to more than $34,000.

The new church, located in the heart of a workingman's community, was made possible through weekly pledges of $1 to $5 from each member. At one point, when $5,100 was needed to take care of bills before a final loan could be consummated, this was raised in cash in twelve days, beyond pledges previously made.

Styled in keeping with the mood of the Pacific Northwest, the edifice is constructed of red brick, with knotty cedar decking nailed to arches of laminated fir.

The interior is particularly beautiful and awe-inspiring. There is the comforting sense of the intimacy of a chapel and at the same time something of the lift and exultation of a great cathedral. This effect is achieved as light pours through the high steeple window and splashes in many colors on the clear decking of the chancel ceiling, which disappears out of sight above the ceiling of the nave. The walls of the nave splay out and the roof line rises, accentuating the sense of height. In this way the architect has caught a suggestion of the transcendence of God along with the sense of immanence felt in a chapel.

NEWS of the WORLD

RELIGION IN AMERICAN LIFE OUTLINES CAMPAIGN

SHOWN herewith is the 1960 Religion in American Life poster that will be seen throughout the country this November during the twelfth annual R.I.A.L. campaign to increase attendance at all churches and synagogues.

A volunteer effort of American business and advertising men and of churches and synagogues, the campaign emphasizes the importance of religion in national, community, family and personal life.

More than $8,000,000 worth of time and space will be contributed by the major communication media for R.I.A.L. advertising encouraging worship attendance. There will be 6,500 billboards; 7,000 three-sheet posters on the sides of buildings and transportation terminals; 85,000 car cards in buses, street cars, subways and commuter trains; thousands of filmed and spoken messages on television and radio; and thousands of advertisements in newspapers and magazines.

R.I.A.L. also provides a wide variety of promotional

material, including prayer cards, napkins and table mats for restaurants; posters for store windows; door hangers for door-to-door distribution; editorial mats and stencil inserts, and more than a score of different cards and leaflets for mailings. Sponsored by seventy laymen and women of all faiths, the program is promoted by twenty-seven national religious supporting groups, including E and R and CC churches.

W.C.C. CENTRAL COMMITTEE PLANS STRATEGY FOR UNITY

PROTESTANT, Anglican and Orthodox church leaders, gathered in the university town of St. Andrews, Scotland, for the Central Committee of the World Council of Churches August 16-24, turned their attention to the future of the ecumenical movement.

Meeting in its last session before the third world assembly of the World Council of Churches in New Delhi, India, in November 1961, the ninety-member policy-making committee acted on matters ranging from World Council membership to world affairs.

Dr. W. A. Visser 't Hooft summed up the meeting as one of the "most productive" held since the Central Committee was elected in 1954. He named five areas in which progress had been made: action taken on integration of the International Missionary Council and the World Council of Churches, the proposal for a new statement of the basis for World Council membership, the enlargement of the role of the Faith and Order Commission in the structure of the council, the acceptance of a report on proselytism and religious liberty, and a definite approach to the problems of South Africa.

Eight bodies in Asia, Africa and the Middle East were admitted into World Council membership: six Protestant, one Anglican and one Orthodox. Membership of the World Council stands at 178.

Photo shows members of the committee leaving the historic Church of St. Salvator following the close of a worship service. Shown *(left to right)* are Father Makary el Souriany of the Coptic Orthodox Church of Egypt; Protestant Episcopal Bishop Angus Dun of Washington, D. C.; Archimandrite Timiadis, representative of the Ecumenical Patriarchate of Constantinople; and the Rev. Raymond E. Maxwell, W.C.C. secretary for Orthodox Churches, Geneva. Dr. James E. Wagner, co-president of the United Church of Christ, is a member of the Central Committee and attended the meeting. Dr. Douglas Horton, former dean of Harvard Divinity School, presided over the meeting of the Faith and Order Commission, of which he is chairman.

WIDE CHURCH

CHURCHES PRAY AND WORK FOR AFRICA

THE figure of an African boy keeps vigil at the Prayers for Africa altar in the crypt of St. Martin's in the Fields Anglican church near Trafalgar Square in London. The altar was arranged to spur parishioners' and visitors' prayers for the troubled continent, marked by political, racial and religious strife.

The reredos depicts Simon of Cyrene, a North African who, according to *Mark* 15:21, was compelled to carry Christ's cross to Calvary.

At its annual meeting held last month at St. Andrews, Scotland, the Central Committee of the World Council of Churches called on its African member bodies to assist in the "orderly and peaceful transition" of new nations to "responsible independence." In a message adopted unanimously, the ninety-member committee urged the council's twenty African members to give "strong support" to the United Nations as well as to governments "subject to minority or foreign rule."

The committee offered the 178-member world body's services to its African affiliates "as they seek to give leadership and to promote self-discipline in their nations" and assured them of the group's "continuing fellowship in Christ and prayer for emerging nations."

ECUMENICAL PIONEERS HONORED AT SERVICE

A CAPACITY congregation of 1,700 people in St. Giles Cathedral, Edinburgh, Scotland, joined in a solemn service of thanksgiving last month to mark the fiftieth anniversary of the first International Missionary Conference held in Edinburgh in 1910.

They prayed that the church "will seek to recover the lost unity of the church of Christ and proclaim Christ to the uttermost parts of the world."

The jubilee service was arranged for the World Council of Churches and the International Missionary Council by the British Council of Churches and opened with a procession of 200 church leaders from all the world. Six British leaders who participated in the 1910 conference were present, including Dr. J. H. Oldham, 86 *(center)*, organizing secretary of the first Edinburgh Conference and a former head of the I.M.C.

Shown with Dr. Oldham in photo are two of the present movement's leaders, Dr. Christian Baeta *(left)* of University College, Ghana, chairman of the I.M.C., and Dr. Franklin Clark Fry, New York, chairman of the World Council of Churches' Central Committee and president of both the United Lutheran Church in America and the Lutheran World Federation. Dr. Baeta, who was convocation lecturer at Eden Theological Seminary last year, is a member of the Evangelical Presbyterian Church of Ghana with which the United Church of Christ mission in Ghana is affiliated.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said in an address to the congregation that Edinburgh was the point from which the churches began "a continuing fellowship, a living and working together—at first hesitantly, later with increasing conviction."

Paying tribute to the pioneers of the ecumenical movement, he continued: "They had to fight for this new and unheard-of thing that Christians of completely different backgrounds should work and live together and think of themselves as members of a world-embracing fellowship in Christ."

OBITUARIES

NELLIE ALICE COLE, at one time an educational missionary of the Congregational Woman's Board of Missions in Trebizond, Turkey, died August 7 in Forest Grove, Ore., where she was a member of First Congregational Church. She was 78 years old.

Daughter of the late Rev. Dr. Royal M. and Lizzie Cole, missionaries for the American Board in Turkey, Miss Cole was born in Turkey and educated at Oberlin Teacher Training School, Oberlin, Ohio, and Pacific University, Forest Grove, Ore. Before and after World War I she served in the teacher-training program at the Trebizond mission and worked with the Near East Relief.

Returning to the United States in 1922, Miss Cole established and taught in a kindergarten in Forest Grove for thirty-two years. She is survived by a sister, a niece and two grandnephews.

DR. FREDERICK A. KECK, St. Louis, first treasurer of the United Church of Christ, died August 26 at the age of 74. In 1930 he was elected treasurer of the Evangelical Synod of North America. Four years later when this body merged with the Reformed Church in the United States to form the Evangelical and Reformed Church, Dr. Keck was elected treasurer of the new denomination. He held this position until his retirement on February 1 of this year. Following the Uniting General Synod of the United Church of Christ in 1957, the Executive Council elected Dr. Keck treasurer of the United Church, a position he also held until his retirement. In 1949 Elmhurst College conferred on him an honorary LL.D. degree. Dr. Keck is survived by his daughter and one sister.

THE REV. JOHN C. PRINCE, retired Congregational Christian minister, died August 21 in Daytona Beach, Fla., at the age of 73.

Born in Vermont and educated at Vermont College, Cobb Divinity School and Boston University, Mr. Prince served for almost forty years in churches in Massachusetts, Vermont, Michigan and New Hampshire. He was district secretary of the Congregational Education Society in the Southwest and Northern California.

Following his retirement in 1947, Mr. Prince was interim minister in several New Hampshire and Florida churches. Survivors are a widow and a son, the Rev. J. Wesley Prince, minister of Plymouth-Union Church, Providence, R. I.

THE REV. CHARLES E. REIDT, retired Congregational Christian minister of Osterville, Mass., died August 12 at the age of 73. He served most recently as minister in Deering, N. H.

A native of Ontario, Canada, Mr. Reidt was educated at North Central College, Naperville, Ill., and Yale University Divinity School.

During more than thirty years in the active ministry, he served churches in Connecticut, Ohio, Illinois, Massachusetts, Wisconsin and South Dakota. Before his retirement in 1954 he directed the Deering, N. H., Conference Center while serving as minister there. He leaves a widow, a son, two daughters, one of whom is Mrs. Warren H. Johnson, wife of the minister of South Congregational Church, Centerville, Mass., and six grandchildren.

MRS. MARIA BERTHA ROESE, Detroit, Mich., widow of the late Rev. Friedrich A. Roese, died July 29 at the age of 92. For forty-six years until his death in 1934, Mr. Roese served E and R churches in Michigan. He was one of the founders of the Evangelical Deaconess Hospital in Detroit. A daughter survives.

THE REV. HERBERT DEAN RUGG, writer on religious subjects and magazine editor, died August 23 in Oberlin, Ohio, where he was a member of the First Congregational Church. He was 69 years of age.

A native of Victoria, British Columbia, he received B.A. and B.D. degrees from Colgate University, Hamilton, N. Y. He held a master's degree from the University of Chicago.

Mr. Rugg held several publicity and editorial positions with various Congregational boards and in 1947 became registrar of the Medina Association of the Ohio Conference of Congregational Christian Churches. He founded and edited the magazine *Current Religious Thought.* A daughter, two grandchildren, a brother and a sister survive.

DR. LAURENS HICKOK SEELYE, retired CC clergyman and educator of New York City, and former president of St. Lawrence University, died August 21 in North Adams, Mass., at the age of 71.

Born in Iowa, Dr. Seelye graduated from Amherst College and Union Theological Seminary. After serving as minister of Stanley Congregational Church, Chatham, N. J., he taught at the American University in Beirut, Lebanon, helping with relief work in Armenia and Syria after World War I.

Dr. Seelye taught in the philosophy departments of Bennington College in Vermont and the American College for Girls in Istanbul, Turkey, and founded the Brotherhood, a student organization dedicated to promoting understanding among Muslims, Christians and Jews.

Surviving are his widow, a son, three daughters and five grandchildren.

Our Teachers

(Continued from page 23)

keeping those values uppermost. From this day until November 8, all pastors, priests and rabbis and all public-school teachers of the respective faiths could with great profit read and re-read the third chapter of the *Letter of James.*

It is nothing less than providential that the National Council of the Churches of Christ in the U.S.A. should have produced earlier this year a study document entitled the "Relation of Religion to Public Education." The document's main sections deal with "Some convictions that influence our thinking" and "Some specific problems." It speaks forcefully to the present condition: "The public school is out of character when it becomes involved in defending or rejecting the theological claims of religious groups. . . . Differences between the affirmations of members of particular faiths emphasize a point upon which they all agree —that religious beliefs are important."

A paragraph on the obligations of teachers serves to support our present hope that pastors and congregations will so surround their public-school teachers with loving concern and undergird them with genuine understanding that He who is the light of the world will shine upon them and shine through them: "Christian teachers may have temptations to make of the school a church and of the classroom an evangelistic hall. The more complete the commitment of the teacher, the more powerful his temptation, because of the evangelistic and missionary nature of the Christian faith. But the teacher must remember that the public school is not the proper place for attempts to win converts to his faith, or any faith, however commonly held. That must be done within the church, home and community. In the public-school classroom, the teachers have obligations to all the parents and taxpayers for the defined and limited purposes of public education."*

One of the most socially effective orders in the Roman Catholic Church is the teaching order of the Society of Jesus. Justifiable is the pride of the priest who can place S.J. after his name. Would not Protestants be wise to move by one good means or another toward the recognition of public-school teachers within the church as special kinds of ministers standing in particular need of spiritual strength and perception and appreciation? "Now you are the body of Christ and individually members of it. And God has appointed in the church . . . apostles . . . prophets . . . teachers . . ." all of them needing to be shown that they might follow the "more excellent way."

*Copies of the study document, "Relation of Religion to Public Education," with accompanying resource materials, are available at 10 cents per copy, or in quantities of twenty or more 5 cents per copy postpaid if cash accompanies order to Office of Publication and Distribution, 475 Riverside Drive, New York 27, N. Y.

EDUCATION FOR THE CHRISTIAN LIFE

(Continued from page 5)

very little conviction of our essential dignity or even of our essential decency, and consequently we are more interested in characters on the stage who share our hidden shames and fears, and we want the plays about us to say: 'I understand you. You and I are brothers, the deal is rugged but let's face and fight it together.'

"It is not the essential dignity," Williams continues, "but the essential ambiguity of man that I think needs to be stated."

Increased Specialization

Man's ambiguity ought not to be news to anyone who takes seriously the Christian doctrine of man. But no educational ministry will be adequate that does not seek with Williams' intensity to deal with this ambiguity.

The National Organization for Mentally Ill Children submitted a report to the White House Conference last spring. In it were these words describing the American scene, which contributes to the neuroses of our time:

"The alienation of people from the fruits of their work has been almost completed in our industrial system as we have moved, perhaps inevitably, toward increased specialization and efficiency. The office (to give one instance), former sanctuary of the white-collar worker, has become a great paper factory. It is built upon layers of organization charts and specialized divisions, serviced by a complex of punch-card machines and computers. Decision-making is reserved for top executives who themselves must work through a score of assistants, specialists and clerks. This alienation from the whole, this preoccupation with the part, has seriously blunted our relatedness to the things we do and strive for. It fosters a passivity, a feeling of impotence, a sense of domination by the organization for which we work. This significant by-product of our industrial efficiency makes it increasingly difficult for people to perceive either themselves or the reality about them as integrated wholes."

This sense of fragmentation, this cutting off of man from the fruits of his creative labors, illustrated in the experience of one segment of the population, is part of the reality of the world in which Americans live. Education for the Christian life, therefore, must help man know the tragedy of his fragmentation and the meaning of wholeness. Not without reason, then, is one of the basic Christian tasks suggested in the United Church Curriculum: to become a whole person.

Kenneth Rexroth reminds us of another aspect of the American milieu in which the church is set that is of deepest consequence to the church's educational task:

"The youngest generation is in a state of revolt so absolute that its elders cannot even recognize it. The disaffiliation, alienation and rejection of the young has, as far as their elders are concerned, moved out of the visible spectrum altogether. Critically invisible, modern revolt, like X-rays and radioactivity, is perceived only by its effects at more materialistic social levels, where it is called delinquency."

The church ought to understand the importance and the nature of this rebellion for much of it is directed against that which is phony and cheap and profane in our contemporary world. The experience of an adult leader at the National Conference of Methodist Youth at Purdue University last summer suggests something of this.

Petty Moralism

She approached a group of teen-agers who stood on the steps of the Union Building. After listening to their conversation a brief time she began her comment, "Now, when I was your age . . ." At that moment she was interrupted with the retort, "Let's face it, lady, you were never our age!" The world is moving so fast and changing so rapidly that the boy is probably right; none of us was ever the age of today's teen-ager!

Surely these comments make clear that much of our present educational practice is inadequate. In a world of ambiguity and fragmentation and estrangement, a thirty-minute lesson from a book will not do.

Recent conversations with college students and other young adults reared in churches of the United Church of Christ have impressed me with one fact above all others: they have little sense of the church as a community, let alone as a community that is seeking, witnessing, reconciling or even teaching and learning. They think of the church's message as a petty moralism. They know some of the data of the Hebrew-Christian tradition. They use the language of faith with some glibness and finesse. But they do not see themselves as a part of the people of God. Their view of the church is that it is largely irrelevant to the issues of their basic existence. They think it deaf to their questioning, oblivious to their doubts, intolerant of their rebellion.

The above remarks suggest that the content of the teaching ministry must be the gospel itself, shorn of its moralism and embodied in the life of a people. Our goal is to present Jesus Christ in the power of the Holy Spirit so that he is known and believed. We want to enable our children, adults and youth to know the language of faith and to see their lives as rooted in the heritage out of which that language comes. Our purpose, of course, is not information for its own sake. Our purpose is the making of disciples. It is education for decision, for commitment, for participation in the church and its mission.

But even though we know that there are many words in the language of the faith for which there is no substitute, our concern is deeper than simply the words of faith. For too long we have thought that if people could put the right words in sequence they would be Christian. No, more than words, we are concerned to make the realities for which the words stand come to life so that the meanings behind them are clear.

Commendable Deeds

The nursery pictures of the United Church Curriculum represent an attempt to do this. In every instance we have to ask ourselves what part or how much of the gospel is being communicated to people at particular stages in their own development.

Recently I accompanied two teen-age delegates from the Pilgrim Fellowship-Youth Fellowship National Council to the Chicago offices of one of the national news magazines for an interview with one of the editors. He kept asking these two youngsters what they were going to do as a result of having attended this meeting about which he had read in press releases.

Quietly and forcefully, Jim Rule, a 17-year-old Californian, told of the work camp that he and some of his friends had conducted in Russell City, of service in a hospital for retarded children, of processing surplus fruit for shipment to needy areas in Asia through the Christian Youth Fruit Camp of Hughson, of a project in which a number of teen-agers had worked that led to integrated housing in the city where he lives.

This was no braggart patting himself on the back. This was a serious, winsome young man who illustrated the effects of the church's teaching ministry. This reflects good Christian education not because it represents a set of commendable deeds but because it is the genuine embodiment of the faith of these young people.

These comments suggest that it is not materials that we seek to teach. Good Christian education is not "covering a lesson." It is the attempt to understand the whole of life we know in the context of the gospel. One sentence struck me in the "Statement of Educational Principles as Seen in the Light of Christian Theology and Beliefs," the working paper on which much of the United Church Curriculum is built. "Because God is the Creator and Preserver of heaven and earth," the statement contends, "all knowledge about the world is to some extent knowledge about God's creative activity and purpose."

Now, if the setting of Christian education is the church's life in faith and obedience, and if the content of Christian education is the gospel itself, this has important implications for method.

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In this view the basic concern of Christian education will be to enable the church to be the church, to empower churchmen to be churchmen. This means, inevitably, that there can be no great separation between content and method. A good educator will use every conceivable method of communication, involvement and understanding that he believes to be responsible. He will be sensitive to the insights of developmental psychology, of education, of communications research and of group processes.

Christian Heritage

But he will not "kid" himself into a confusion of means and ends. He will not believe he has discharged his stewardship simply because a few children have drawn a map faithful to the geography of the Holy Land, or a half dozen youth have given a successful role play, or a group of adults has engaged in deep discussion about a subject of importance. He will only begin to find fulfillment in his educational ministry if somehow these persons through his methodology and his witness begin to enter into the Christian heritage, make it their own and respond in faith to Jesus Christ.

Some will say: "Given the state of contemporary church life, does not this approach mean mirroring American culture and reinforcing the egocentricity to which contemporary Americans are all too prone?" My answer has to be: "Clearly this is a danger but if a creature becomes a person at all he does so only amidst the life of a people; and if the church is the instrument in which Christ is embodied in our world, our job is one of renewal and redemption."

The question is a good one and suggests at least one reason why the task of Christian education is assigned to a division of the Board of Home Missions. For the church's educational task is essentially a missionary one. Let me illustrate:

A century ago, Horace Bushnell was saying that the child is to grow up and never know himself as other than a Christian. Bushnell's hopes were right. He believed that the family was the nurturing community. He hoped that if the family did its job right, the child would inevitably see himself in the context of the life of the community into which he had been baptized.

But the statement, taken at its face value, is not adequate for our day. For one thing, we live in a culture whose presuppositions are alien to the gospel, so it is never very clear to a child or to his family what of the family's life mirrors the gospel and what reflects an alien culture. If the child would be Christian, some responsible attempt must be made to identify for him what is culture and what gospel.

Secondly, in our day we understand that growth is not cumulative such as the piling of one building block upon another. Growth or development is rather a series of leaps and regressions and plateaus. The insecurities and fears of a 6-year-old, the ambivalence and awkwardness of an adolescent, the searing loneliness of the young adult, the compulsive search for meaning of an adult, bear more resemblance to death and resurrection than to the growth of a vegetable.

For a third thing, the words that have meaning to one person are often without comprehension to another until he has had experience with the realities for which the words stand. Then the words come alive for him.

Fresh Translation

The Bushnell statement fails to take into account that the transmission of faith from generation to generation and from person to person is a task of fresh translation and representation. The influence that gives a mother and father a Christian orientation will not necessarily have any effect upon the child of these parents. And entering into the Christian community is the responsible decision of a free agent. It does not come by osmosis.

If the task of Christian education is a missionary task, our job is to make it as mobile and as responsive as possible. This does not mean offering only an elective curriculum or encouraging a "do-it-yourself" movement. The job of the Division of Christian Education will continue to be the planning of program and curriculum that represent responsible grading, a relevance for each age level and a theological and educational approach of the highest possible caliber. But we have to help those people engaged in the educational task to achieve greater understanding of the faith itself and the life of the people of God so they can share it with persons—young and old—in terms of their present life situation. In our day then the church, to use W. H. Auden's words, has to "go native in everything save faith and morals."

We need to heed the words George Williams Webber writes in his story of the church in East Harlem, *God's Colony in Man's World*: "Part of the frustration of much that the church does in our time may come from the fact that it is engaged in the wrong fight, giving its energy to battles that are finally irrelevant."

I have spoken of the setting, the content and the method of Christian education. It remains to speak of the urgency of this task.

Two incidents reflect this urgency:

At the recent National Youth Council at Elmhurst College, a very astute layman came to me. He was troubled, he said, because he found in this group of what he called the "cream of the crop" a number of young people to whom the Christian faith made no sense at all. "We need some good, solid material to help these kids come to terms with the Christian faith," he said, "and 1963 (publication date of youth material in the United Church Curriculum) will be too late."

New Urgency

Recently, the other incident struck me pointedly. I was giving a series of presentations on Christian theology at the training session for high-school young people who were participating in the Caravan program to local churches and summer conferences. I had requested anonymous questions from the group to which I promised to make response. One question stood out. "I am a person who has lost my faith," he said. "Can you help me?" And this person's name is legion.

There are, of course, other elements that suggest the crisis in Christian education: the failure of educational theory and understanding to keep pace with theological renascence, the new United Church Curriculum that assumes a depth of insight and a security in the faith beyond that possessed by many people who will use it, a dearth of professional leadership adequate to the dimensions of the task, the overwhelming numbers of children and youth in an expanding population and the proportionate lack of adults in the age group 25-45, the complexity of the culture in which we live demanding new understandings of the gospel's relevance, the ability of the mass media to mold the person's style of life, the tremendous opportunities for personal encounter in depth in searching small groups.

And while the urgency seems to us new and fresh and more intense than ever, it is rooted in an urgency that is at the heart of the Christian faith and community itself. Jesus came and said to them: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Annotated Constitution Available

Churches and ministers may order copies of "The Constitution and By-Laws Answer Your Questions" in quantity from the CC General Council at 10 cents a copy. This important pamphlet contains many of the most frequently asked questions about the United Church of Christ and provides answers by means of annotated references to the basic document involved—the Constitution and By-Laws of the United Church of Christ. Checks or money orders should be made out and mailed to the General Council, 287 Fourth Avenue, New York 10, N. Y.

Religion in Secular Education

(Continued from page 11)

cises. In many states opportunity is afforded in the public-school program for a brief period of Bible reading, in most cases without comment, and prayer, usually confined to repeating the Lord's Prayer. Some thirteen states require this practice; about twenty-five permit it; a few prohibit it. There seems to be some increase in this practice recently. There is also a feeling that, although it has limited values as a method of religious instruction, it is of some worth nevertheless.

4. Bible study for credit. A plan almost fifty years old has been used in some one-half dozen states for granting credit toward graduation from high school for courses in Bible given by the churches. At first these classes were held on Sundays; now they are more frequently held during the regular school day at church expense and under church leadership. The plan with variations has had widest use in North Dakota, North Carolina, Texas, the Virginias, Utah and Maine.

"Released Time"

5. Weekday religious education in cooperation with the public schools. Under this plan, popularly known as "released time," children are excused from the public school during the school day to take courses in religious education given by the churches. The churches furnish the teachers and pay the cost of this instruction. At least 85 per cent of such classes are now held in churches or other buildings; the remainder meet in public-school classrooms. This program has been operating largely in the elementary grades. Where credit has been granted at the high-school level, it has grown; without high-school credit the plan has not been as popular.

6. Direct teaching of religion in the public schools. For many years Bible courses have been given in public schools, for the most part at the secondary-school level, by public-school teachers and at public expense. Such courses, when given for credit at the secondary level, have been classified and taught as history or literature. No legal action has been brought against such a practice. This plan is to be distinguished from 4 and 5 above in that the teaching is a regular part of the public-school program and is paid for with public funds.

The giving of courses in religion at the higher-education level in state-supported institutions has been an accepted practice for many years. Public funds have been expended for these courses, as differentiated from the plan described under 4. The legal question seems not to have been raised.

We may turn now to certain other plans that have been put forth in recent years for relating religion to secular education. For the most part they propose to relate religion to the public-school curriculum.

7. The "common core" approach. The method put forward most frequently for introducing religion into secular education is teaching a common body of religious content to be agreed upon by the several church bodies—usually by the three major religious groups—Roman Catholic, Jewish and Protestant. Such a proposal has popular appeal and there is a precedent for it in the "Agreed Syllabus" used in England. Obviously such a plan has much to be commended, but in the United States neither religious leaders of prominence nor their respective religious groups have become enthusiastic about it. Many religious, educational and practical objections to it have been raised and so far it has remained in the stage of "wishful thinking."

8. The natural enrichment of secular-school subjects by the inclusion of religious materials. This is a proposal first put forward in 1947 by the American Council on Education in a "Statement on Basic Principles." Under this proposal religion and the church would be treated as important community interests and agencies in the social studies, would take their natural place in history, literature and other subjects in the curriculum. Only at the higher-education level would religion be organized into courses. This proposal has much to commend it. Its advocates realize its "far-offness" and the difficulties, including legal problems, that must be solved before it can become effectual and be used extensively.

Within the past few years the interest in this proposal has increased greatly. Its advocates have repeatedly insisted that it does not mean "teaching religion in the public school." What is sought is "the factual study of religion" with strong emphases both upon study as contrasted with teaching and the objective as contrasted with the indoctrination method of learning.

The Educational Policies Commission of the National Education Association, previously quoted, is committed to this approach. Its report "Moral and Spiritual Values in the Public Schools" states: "The public school can teach objectively about religion without advocating or teaching any religious creed. To omit from the classroom all references to religion is to neglect an important part of American life. Knowledge about religion is essential for a full understanding of our culture, literature, art, history and current affairs." The report cautions, however: "Although study about religion contributes to both the general and the moral education of youth, it should not be regarded by home or by church as a substitute for religious instruction."

9. The teaching of "spiritual values" in the public school. There is a considerable number of public-school leaders and others who see this as the solution to the problem. One group that has put forward such an approach would exclude the teaching of religion in its plan. Other advocates of this approach would make large use of religious materials together with other materials of character-building value. Whatever religious materials are utilized in such plans would be treated impartially and respect would be given all religions. The plan would not be labeled "teaching religion." It would emphasize the social and ethical aspects of religion rather than the personal commitment and worship aspects. The extent to which public schools have gone and could and would go under these proposals varies greatly from community to community, depending upon the religious homogeneity and the previous interfaith experiences of the community.

"Spiritual Values"

This proposal for teaching moral and spiritual values in the secular schools has been focused in and spearheaded by the National Education Association and is elaborated in the report of its Educational Policies Commission previously mentioned. While much can be said for such an emphasis, it is not a substitute for teaching religion. The point of view set forth in the report has several limitations: "The powerful sanctions of religious creeds and doctrines . . . may not be explicitly invoked in the public-school classroom." "The values which the program is to stress" are to be discovered "by obtaining a consensus among staff members regarding the moral and spiritual values of American society." Faith in God is not listed as one of the values.

In contrast to this is the assertion made by the Division of Christian Education of the National Council of Churches in its policy report: "We record our belief that the first and second of these philosophies ('materialistic and secularist views' and 'belief in spiritual values, conceived without reference to transcendent religious faith') offer no adequate basis for the perpetuation and enrichment of our culture. We believe further that the source and hope of this culture is in maintenance of faith in the fatherhood of God and the brotherhood of man. We expect that the schools will expose our children to this point of view. We go further in our expectations. As far as the school can—in view of the religious diversity of our people, judicial opinions and our American traditions—we expect it to teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students and citizens in a free and responsible democracy."

These are not all the proposals that have been put forward, but they are some of the more important ones. It is evident from this

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brief survey, however, that the subject is one with which the public is greatly concerned.

Much of our problem involves historic legal principles. In the past we have accepted them as valid without much thought of their meaning for a new day. We are becoming aware of the fact that these principles often seem to be conflicting. Among such principles we may include these:

1. The principle of the separation of church and state. To our forefathers and to us this means at least the understanding that there shall be no established church nor any prohibition of the free exercise of religion. How much further it was intended to go we do not know and must chart our future course by "trial and error." The decision of the Supreme Court in the Zorach case is helpful. Said the court:

"There cannot be the slightest doubt that the First Amendment reflects the philosophy that church and state should be separated. And so far as interference with the 'free exercise' of religion and 'establishment' of religion are concerned, the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute. The First Amendment, however, does not say that in every and all respects there shall be a separation of church and state. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other—hostile, suspicious and even unfriendly."

2. The correlative principle that no public funds shall be expended for the practice or teaching of religion. Our governments —federal, state and local—have spent vast sums to aid religion. Will this practice increase or decrease? We are a highly inconsistent people in this respect. Few of those who insist on the principle are willing to include under it the particular form of financial aid in which they themselves are interested. Hence the confusion.

3. The principle that the parent, not the state, has the right—and the "high duty," according to the decision in the Oregon case—to direct the education of the child. This has been our understanding historically and legally. But the factors we have mentioned above and the course of future legal decisions may upset this principle.

4. The historic, legal and publicly understood rights of the private and parochial schools in their relations to the secular schools. Historically the former were in the majority and the public school was a charity school. Now the public school has become the school of the many and the private and parochial schools the schools of the few. Legally the validity of our several types of schools has thus far been maintained but current issues may change this situation.

5. The principle of encouraging religion, inherent in our history, in our legal enactments from the Declaration of Independence down to today and in scores of current practices. It has been a national conviction that the religious citizen was one to be desired and that churches, along with charitable, educational and scientific agencies, were to be aided by tax exemptions and in other ways. It is now obvious that this principle—so much a part of our national life—appears to be, in the minds of some, in conflict with that of separation of church and state.

6. The principle of public welfare (See Preamble to the U. S. Constitution, "promote the general welfare" phrase). Under this principle, in accord with which much of our recent legislation has been passed, there is no limit to what may be done for the people, if Congress so legislates. How far will this generation carry it? Does public welfare include aid in some form to religion, or is religion not in the interest of public welfare? Here we have conflict again between various interpretations of our Constitution and legislative enactments.

7. The principle of cooperation between church and state. This is closely related to the principle of encouraging religion. The state has expected and has received the help of the church—some think too much so for the church's own good. In practice the state has not only "encouraged religion" but has asked religion to encourage the state.

In the light of this understanding that churches and public agencies have been free to work together where they so desired, the several plans for cooperation in religious education—religious exercises, excusal for catechetical instruction and weekday religious education in cooperation with the public school—have been considered legal as well as practicable. The weekday religious education plan has been brought before the United States Supreme Court twice and has been held a desirable and constitutionally acceptable plan, subject to the limitations of not holding classes in the secular school buildings or utilizing public-school machinery.

In conclusion, may I say that I have sought to present a factual study of the various approaches to the subject of religion in secular education rather than to single out one plan as desirable to the exclusion of the others. In view of the many relevant factors and legal principles involved, it seems apparent that no one plan will meet all the needs of the situation. It is quite likely and to be expected, however, that some of the ongoing and proposed programs described will go far toward satisfying the demand for a greater relationship of religion to general education and particularly to the program of the secular school.

Dedicated Teacher

(Continued from page 15)

in San Antonio and Boston University in Boston, Mass., Miss Helland has also done work on the graduate level at the universities of Wisconsin, Virginia and Cincinnati. Abroad, she attended courses of study on Swedish life in Stockholm and on German life at Heidelberg University in Germany.

In the midst of this busy life of teaching, travel and study, she has found time to serve also in the larger fellowship of the church.

Miss Helland has held numerous positions of trust and responsibility in the congregation and has also represented her church on the San Antonio Council of Churches. Since 1953 she has been a member of the national Board of Christian Education and Publication of the Evangelical and Reformed Church.

Her election to the board took place shortly after she had attended the E and R General Synod held at Tiffin, Ohio, in the early summer of 1953. Here she was not a regular delegate representing her synod but a visitor who had come entirely at her own expense to see for herself how a General Synod operates. This rather unique demonstration of interest in the church, coupled with her personal and professional qualifications, brought her to the attention of the other members of the board and commended her for membership on the board.

Miss Helland was also an interested visitor at the United Church General Synods in Oberlin and in Cleveland. She is a corporate member-elect of the Board for Home Missions of the United Church of Christ. In 1920 she attended the World Sunday School Convention held in Tokyo, Japan.

In the Nineteen Thirties, before the church's camp and conference program had grown to the proportions it now enjoys, the Lone Star Leadership Training School played a very significant role in the life of the widely scattered E and R churches in Texas. Held annually for a two-week period on the campus of Baylor University in Waco, the school drew young people and adults from churches as far away as Houston and San Antonio.

As "dean of women" on the LTS staff, Marie Helland was responsible for the care of the girls enrolled, some of whom were away from home for the first time in their lives and for all of whom life in a college dormitory was a strange experience. She was usually scheduled to teach a course in the area of personal religious living.

Vitally interested in people and in everything that affects their welfare, deeply devoted to the church and an ardent proponent of its welfare, Marie Helland is a shining example of the thousands of public-school teachers in the United Church of Christ for whom teaching is a high and holy service dedicated to the glory of God.

Annuities Doubled!

(Continued from page 14)

Ministers in 1920. In contrast to the Original Plan it was on a thoroughly sound actuarial basis and has been functioning well ever since. After the union of the Evangelical churches and the Reformed churches in 1934 the Board of Pensions and Relief was organized and a Ministers Retirement Annuity Fund was created. This closely resembles the Congregational Expanded Plan.

However, the creation of these new funds did not solve the problem of the older ministers who were members of the three original plans. Outstanding leadership was furnished at this time by the E and R Board of Pensions and Relief whose secretary, Dr. Silas P. Bittner, took aggressive leadership in calling the matter to the attention of the Evangelical and Reformed General Synod. Apportionment funds were allocated by the synod to supplement small annuities. Now every retired Evangelical and Reformed minister who is a member of one of the two original plans and who has given full ministerial service and is otherwise qualified receives an annuity of at least $1,200 a year.

1956 Bonus

In 1956 the Annuity Fund for Congregational Ministers voted to make available a bonus of 20 per cent to each of its Original Plan annuitants, thus bringing the $500 annuity up to $600. The plan that has now been adopted will make a supplementary payment to each Original Plan annuitant so that the total of his annuity and ministerial relief grant will be at least $900 a year in 1961 and, if the funds are received as anticipated, $1,200 a year in 1962 and thereafter. These increases will go to Original Plan members who have given full service. Those with less than full service and widows will receive proportionate increases.

The size of the annuity paid to each member of the Congregational Christian Expanded Plan is determined by the accumulation to his credit when he becomes an annuitant and by his age at that time. For many men now retired, dues were paid at only 6 per cent of annual salaries. The average salary of Congregational ministers during the Nineteen Twenties was about $1,925. During the Nineteen Thirties many men fared even worse, the average salary being approximately $1,781. Six per cent payments of dues on the accounts of these men necessarily resulted in small accumulations and therefore in small annuities.

In 1956 the trustees voted (contingent upon receiving adequate funds for this purpose from apportionment) to pay a bonus that, with the basic annuity and dividend, would raise the annuity of each minister to $20 per year of active dues-paying membership in the fund and to make proportionate increases in widows' annuities. This, however, left many ministers who had thirty years of dues-paying membership with only $600 per year.

Under the plan just adopted, Expanded Plan annuitants will receive supplementary payments so that the total — including regular annuities, dividends, ministerial relief grants and bonuses — will amount to $30 for each year of active dues-paying membership in the fund beginning January 1, 1961, and to $40 per year beginning January 1, 1962. These increases, however, are contingent on the receipt of adequate apportionment funds with which to make the payments. The increases will be paid only to annuitants who have attained the age of 70 and who at the time of becoming annuitants were active members of the Annuity Fund. Proportionate increases will be paid to surviving spouses if the member has elected a Joint Life and Survivor Annuity.

In order to provide the funds for these increases, the Executive Committee of the General Council has agreed that 9½ per cent of the undesignated apportionment receipts available for the national boards shall be allocated to the Annuity Fund beginning in 1961. This committee also voted to ask each state conference to contribute an amount equal to 3 per cent of the share of the apportionment retained by it for state conference use.

If there had been any question of the need for increased annuities prior to the decision to make them, the response being received from those who will be eligible gives ample justification. Each day the office of the Annuity Fund receives letters from men and women in our ministry who have been making a heroic effort to get by on the inadequate sums provided in the past. Their letters have expressed joy that in the future they will have a little easier time in balancing their budgets.

Planned Increase

One minister's widow writes: "I wish to express my appreciation of your planned increase in annuity payments for retired ministers and retired ministers' widows. It is a warm reminder of your concern and that of our churches for the welfare of those who served them through many years. My husband retired at the age of 80, having been active in the ministry for fifty years. He died four years ago at the age of 90. Our small income of annuity and savings has been supplemented by my school work. However, since a heart attack last summer I have not been able to continue working, so the increase will be doubly welcome."

The years of retirement can be years of creativity and joy, a fitting climax to a well-lived life, or they can be years of tragedy and frustration for our retired ministers. The key to the solution to many of their problems lies with those of us who contribute to the apportionment. Through our generous contributions we can take some of the load of care from their shoulders and show to them in a tangible way the appreciation we feel for their service to our churches.

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The Rev. Dr. J. Kenneth Kohler, E&R Churchmen's Brotherhood.
The Rev. Dr. Harold H. Wilke, Commission on Church and Ministry.
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Church and Ministerial RECORD

E and R Address Changes

ADAMS, ROBERT T. (G), 5330 Oak St., Kansas City 10, Mo., (change of residence).

BEYER, FREDERICK W., Centralia, to 42 E. Sixteenth St., Chicago Heights, Ill., pastor of St. John's.

CLEWELL, RICHARD N., Cambridge, Mass., to 600 W. Springfield Rd., Springfield, Delaware County, Pa., pastor of St. Paul's.

HERMAN, ROBERT J. (CC), Wichita, Kan., to 1201 Jefferson St., Muskegon, Mich., pastor of First.

HINKLE, GERALD H., Willow Street, Pa., to 33 Tilton St., New Haven, Conn., graduate study, Yale Divinity School.

KLUMB, ALFRED W., Milwaukee, Wis., to Monee, Ill., pastor of St. Paul's.

KOHLER, EDGAR W., Summit Hall, to Hoffman Drive, Egypt, Pa., (retired).

KOVACS, ALBERT W. (CC), Minersville, Pa., to Mount Horab Road, Warren Township, N. J.

KRATZ, DANIEL G., Boston, Mass., to R. D. 2, Bethlehem, Pa., pastor of Dryland.

KRAUSE, PHILIP P., Monee, Ill., to 1507 Sixth St., Peru, Ill., pastor of Zion.

KURKOWSKI, BRAYNARD E., Scranton, to 2739 N. Second St., Harrisburg, Pa., pastor of St. John's.

KUTUCHIEF, LUBEN E., Muskegon, Mich., to 473 Hammel St., Akron 6, Ohio, pastor of Williard.

MENZEL, EMIL W., New York City, to 32 Grove St., Amsterdam, N. Y., pastor of Zion.

NISI, WILLIAM F., Granite City, Ill., to 1798 Scenic Ave., Berkeley 9, Calif., graduate study, Pacific School of Religion.

NUSSMANN, OSCAR C. (D), St. Louis, Mo., to 14 Beacon St., Boston 8, Mass.

RAHMEIER, PAUL W. (G), Troy, N. Y., to 140 Elm St., Oberlin, Ohio, director of religious activities, Oberlin College.

RETTIG, MARWOOD E., 120 N. Hazel St., Upper Sandusky, Ohio, (correction).

SCHROER, CARL F., New Haven, Conn., to 809 E. Eighth St., Bloomington, Ind., campus minister, Indiana University.

SELL, KENNETH D. (M), Honduras, to 501 W. Beaver St., State College, Pa., (furlough address).

SHIVELY, PHILIP L., Bloomington, Ind., to 416 S. Governor St., Iowa City, Iowa, campus minister, Iowa State University.

SPERRY, GORDON H., Allentown, Pa., to 3063 N. Sherman Blvd., Milwaukee 10, Wis.,

pastor of Faith.

WILHELM, K. MAX (G), Scottsbluff, Neb., to Missions Haus, Bad Liebenzell, Württemberg, Germany.

ZENKE, MARION L., R. R. 1, Norwood, Minn., serving the Norwood-Chaska Charge on privilege of call.

Code: G—Ministers in Christian service, but outside the E and R Church; CC—E and R ministers serving CC churches; D—Ministers in denominational work; M—Missionaries abroad or under appointment.

E and R Installations

HOSTO, ROLAND W., Bethlehem, Sutter, Ill., July 24.

ISHLER, JAMES L., St. Peter's, Seemsville, Pa., August 21.

KOCH, L. JAMES, Bethel, Kansas City, Mo., August 7.

ROHLFING, DAVID C., St. Stephan's, Newark, N. J., August 17.

SCHACHT, WALTER L., St. Peter's, Hookdale, Ill., August 14.

SCHULTZ, DARREL P., assistant minister, Bethel, Louisville, Ky., June 26.

SEILER, JOSEPH E., Faith, Arlington, Tex., August 7.

CC Calls

ALLEN, LESLIE C., assistant, First, Lombard, Ill., to minister of Christian education, First, San Mateo, Calif.

BLUE, ROBERT E., Baptist, student, to Rock Village Federated, Middleboro, Mass.

BRADLEY, FREDERICK M., West Avon, Conn., to Albany, Ore., October 1.

CAMPBELL, CHARLES C., associate, Second, Waterbury, to United, West Norwalk, Connecticut.

DALE, RICHARD I., Baptist, West, Portland, Maine, to United, Strafford, Vt.

DESMOND, M. SARGENT, associate, First, Danbury, Conn., to Manomet, Plymouth, Massachusetts.

DOBSON, ROBERT F., Federated, New Sharon, Maine, to North Guilford, Conn.

EBERSOLE, JAY F., Dunbar United, Hamden, Conn., to Fourth E and R, Harrisburg, Pennsylvania.

EDWARDS, CHARLES S., North Chelmsford, Mass., to chaplaincy.

EUSDEN, JOHN D., assistant professor, Yale University Divinity School, to associate professor and chaplain, Williams College, Williamstown, Mass.

GERHARDT, LOUIS B., Christian Mission, Metlakatla, Alaska, to Fairmount Community, Seattle, Wash.

GIBBONS, JANE ANN, to director of religious education, Second, New London, Conn.

GILLIOM, JAMES O., E and R, Broadview Community, to assistant superintendent and minister of Washington Congregational Christian Conference, Seattle, October 15.

HALL, CARL F., Federated, Norfolk, Mass., to Gray, Maine, November 1.

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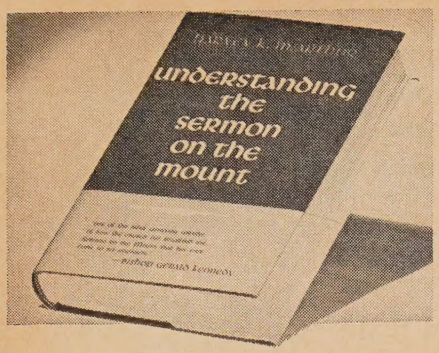

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HAMM, DAVID L., ABCFM, (on furlough) to First, Marshall, Ill.
HUME, CHARLES N., to Southampton, Mass.
HUNTER, RICHARD D., First, Lodi, Ohio, to Ravena, N. Y.
HUMMELL, ERWIN, to associate, First, Bakersfield, Calif.
JESKE, ELMER A., Zion, Fresno, to Community, Poway, Calif.
JOHNSON, BIRGER T., First, Saco, to associate, Woodfords, Portland, Maine.
JOHNSON, S. LAWRENCE, Boulevard, Detroit, Mich., to First, Kokomo, Ind.
KELSEY, FRANKLIN W., Eastgate, Bellevue, to co-minister, Fauntleroy Community, Seattle, Wash.
LIPPERT, WILLIAM T., Gordon Memorial, Moline, to Central, Galesburg, Ill.
MARTIN, ARLEIGH, to United Christian Chapel, Arthur, Ill.
MILLER, GILBERT E., Chicago, to minister of Christian education, Federated, Harvey, Illinois.
MILLER, JOHN HOMER, to interim, Plymouth, Fort Wayne, Ind.
MURPHY, W. VINTON, Bunker Hill, Waterbury, Conn., to associate, Union, Upper Montclair, N. J.
O'HERRON, GILBERT, Atwood, to Pierson, Pierson Station, Ill.
PETERS, ROBERT J., to First, Sioux City, Iowa.
ROGERS, A. ALLISON, United Church of Canada, to Trinity, Beachmont, Revere, Massachusetts.
RYDER JR., RICHARD E., associate, Newtown, Conn., to Presque Isle, Maine, October.
STIPP, F. BARRY, to Wolcott, Conn.
THOMAS, HELEN D., Methodist, Grosse Pointe, Mich., to assistant and director of religious education, Storrs, Conn.
ULLRICH, DONALD W., to chaplain, Lackland Air Force Base, San Antonio, Tex.
USRY JR., JOHN S., Church of Our Master, Chicago, to new church extension project, Deerfield, Ill.
VENATOR, DAVID A., Community, Winfred, S. D., to Pilgrim, Dorchester, Mass., November 1.
WARD, PHILIP H., associate, Elgin, Ill., to Vernon, Conn.
WELCH, W. HARPER, Bethany, Montpelier, Vt., to State Street, Portland, Maine.
WILLIAMS, STODDARD B., to Haddam and East Haddam, Conn.
WRIGHT, ROBERT W., to West Suffield, Conn.
ZINN, J. ROBERT, to Community, Richmond, Illinois.

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Reading Synod—Zion, Pa.
Southwest Ohio Synod—First, Cincinnati, (associate pastor); St. John's, Columbus, (associate pastor); St. John's, Newark; Trinity, Miamisburg, Ohio, (associate pastor); St. Paul's, Dayton, Ky.
Susquehanna Synod—Nescopeck-Mountain Grove Charge, Pa.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During July and August:

In Los Angeles: Margaret G. Hammaker of the Marathi Mission for furlough. Miss Hammaker is principal of the Mary B. Harding Kindergarten Training School in Sholapur, India. Edith E. Husted of Japan for pre-retirement furlough. A missionary of the American Board since 1917, Miss Husted taught English and Bible at Shinonome Girls' School in Matsuyama during her final term.

In San Francisco: Richard L. Devol of Japan after completing a three-year term as a teacher at the Iwakura High School of Doshisha University, Kyoto, Japan.

CC Departures for the Field

During July and August:

From Boston: The Rev. and Mrs. Frank A. Stone of the Near East Mission returning from furlough to Tarsus College, Tarsus, Turkey. Mr. Stone will be acting principal of the college for 1960-61.

From El Paso, Tex.: Mr. and Mrs. Malcolm S. Hayes of the Mexico Mission returning from furlough with their three children. Located in Tepic (Nayarit), Mr. Hayes will engage in general church work and music development programs for the entire mission area.

From New York: The Rev. and Mrs. Samuel T. Kaetzel of the South Africa Mission returning from furlough with their two daughters. Located in Maphumulo, Mr. and Mrs. Kaetzel work with the churches

and direct the weekday religious education programs in the schools of the north coastal area. The Rev. Alexander J. Grant of the Philippines returning from furlough for service in Manila under the Department of Social Welfare of the United Church of Christ. Mrs. Fern Babcock Grant will join him in the fall upon completion of her work with the Council for Social Action. Clara A. Engle, R.N., of Imlay City, Mich., reappointed to the Near East Mission for nursing service at the Azariah Smith Memorial Hospital in Gaziantep, Turkey. Sandra M. Kamper, R.N., Milwaukee, Wis., for a three-year term at Talas Nute Clinic, Talas, Turkey. Mr. and Mrs. Robert S. Keller with their two children after furlough to rejoin the staff of the American School for Boys in Talas. Robert W. Kinsey, Grandville, Mich., will serve a three-year term at the school.

Mr. and Mrs. Frederick D. Shepard with their four children to rejoin the staff of Aleppo College, Aleppo, Syria, U.A.R. Inez M. Clinger, Akron, Ohio, will join the staff of the girls' division for a three-year term.

The following new appointees to the Near East Mission will join the staff of the American Academy for Girls, Usküdar, Istanbul, Turkey, for three-year terms: Jacklyn M. Blake, Waban, Mass., and Izmir, Turkey; Gloria A. Castillo, Alhambra, Calif.; H. Clare Dunlap, Oroville, Calif.; Winifred H. Hertzog, Port Angeles, Wash.; Karen W. King, Rochester, N. Y.; Anne A. Stewart, Chillicothe, Mo.; and Keitha R. Van Engen, Madison, Wis.

Joining the staff of American Collegiate Institute, Göztepe, Izmir, Turkey, for three-year terms are: Alice E. Darnell, Great Neck, N. Y.; Virginia M. Dornbos, Spring Lake, Mich.; and Margaret A. Hanson, Pine Island, Minn. The Rev. and Mrs. Wallace M. Robeson, Janesville, Wis., and Ridgewood, N. J., under career appointment, and Margaret M. Shenk, Newport News, Va., and Mrs. Edna Hayes Taylor, Greencastle, Ind., for the 1960-61 academic year, will also serve at the institute.

Joining the staff of Tarsus College, Tarsus, Turkey, are Mr. and Mrs. Joseph E. Barry and son, Los Angeles, Calif., and Basel, Switzerland, under career appointment; and Walter B. Gulick, Sacramento, Calif., Devon J. Yoder, Upland, Ind., and Howard B. Bloomer III, Lorton, Va., for three-year terms.

From San Francisco, Calif.: The Rev. Paul V. Griesy, Belmond, Iowa, under appointment for service with the United Church of Christ in Japan. The following new appointees have been assigned for service in Japan as short-term teachers: Mr. and Mrs. James A. Fiske, Salem and Coquille, Ore., with their daughter, to teach music at North Japan College, Sendai; the Rev. Robert L. Howard, Craftsbury and Albany, Vt., English at Iwakura High School, Doshisha University, Kyoto; Carolyn E. Ladd, Melrose, Mass., English, Girls' High School, Doshisha University; Mrs. Muriel Turner McLuen, Milwaukee, Wis., home economics, and Nancy J. Runyan, La Mesa, Calif., English, at Kobe College, Nishinomiya; and Dorothy A. Stroup, Denver, Colo., English at Hiroshima Jogakuin (high school department). Dr. Bernice F. Davies will teach English at Kobe College.

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